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## TREATISES

Tending to awaken

## Secure Sinners.

Viz.

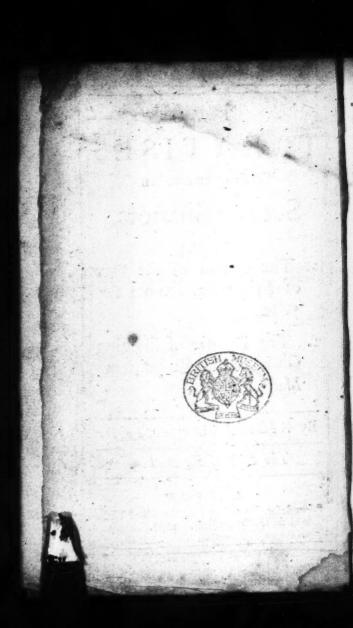
- of Judgment, from 2 Cor.
- 2. The Danger of slighting Christ and his Gospel, from Matth. 22. 5.

By RICHARD BAXTER.

The Gift of the Author.

LONDON;

Printed for Jonas Luntley at the Three Bibles in Little Lincolns-Inn-fields. 1606.



# To the Ignorant or Carelei Reader.

C Eeing the Providence of God hath command-I ed forth these plain Discourses, I shall hope (upon Experience of bis dealing in the like Co-(es with me) that he bath some work for them to do in the World. Who knows but they were intended for the saving of thy Soul, by opening thine Eyes, and awaking thee from thy Sin, who art now in reading of them! Be it known to thee it is the certain Truth of God, and of high Consernment to thy Soul that they treat of, and therefore require thy most sober Consideration. bast in them (bow weakly soever managed by me) an Advantage put into thy Hand from Go to bely thee in the greatest Work in the World even to prepare for the great approaching Judg-ment, and not to flight Christ and his Gospel. In the Name of God, I require thee cast not away this Advantage: Turn not away thine Ears or Heart from this warning that is fent to thee from the living God! Seeing all the World cannot keep thee from Judgment, let not all the World be able to keep thee from a speedy and serious Preparation for it. Do it prefently, left God come before thou art ready. Do it seriously, left. the Tempter our-reach thee, and thou foulds

#### To the Reader.

found among the foolish Self-deceivers when it is too late to do it better. I intreat this of thee on the behalf of thy Soul, and as thou tenderest thy everlafting Peace with God, that thou wouldest afford these Matters thy deepest Consideration. Think on them, whether they are not true and weighty: Think of them lying down and rifing up. And seeing this small Book is faln into thy hands, all that I would beg of thee coneerning it, is, that thou wouldst bestow now and then an Hour to read it, and read it to thy Family or Friends as well as to thy felf: and as you go, consider what you read, and pray to the Lord to belp it to thy Heart, and to affift thee in the Practice, that it may not rise up in Judgment against thee. If thou have not leisure at other, take now and then an Hour on the Lord's Days, or at Night to that purpose: and if any Passage through brevity (specially near the Beginning) seem dark to thee, read it again and again, and ask the belp of an Instructer, that thou mayest understand it. May it but belp thee out of the Snares of Sin, and promote the sav-ing of thy Immortal Soul, and thy Comfortable Appearance at the great Day of Christ, I have the thing which limended and defired. The Lord open the Heart, and accompany his Trush with the Blessing of his Spirit. Amen.

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### A Discourse of the Terror of the Day of Judgment.

2 Cor. 5. 10, 11: For we must all appear before the Judgment-Seat of Christ, that every one may receive the things done in his Body, according to that he bath done, whether it be good or bad. Knowing therefore the Terrors of the Lord, we perswade Men.

T is not unlikely that some of those Wits that are taken more with things new than with things necellary, will marvel that I choose so common a Subject, and tell me that they all know this afrea-But I do it purposely upon these following Coniderations. 1. Because I well know it is these common Truths that are the great and necessary things which dens everlasting Happiness or Misery doch most deend upon. You may be ignorant of many Controveres and inferiour Points, without the Danger of ye ouls, but fo you cannot of these Fundamentals. . Because it's apparent by the Lives of Men, that few know these common Truths savingly, that think they know them. 3. Because there are several Degrees of knowing the same Truths, and the best are impersed in Degree; the principal Growth in Knowledg that we hould look after, is not to know more Matters than inte

knew before, but to know that better and with a clearer in Light and firmer Apprehension, which we darkly and d flightly knew before. You may more fafely be with out any Knowledg at all of many lower Truths, than without some farther Degree of the Knowledg of shole I which you already know, 4. Besides, it is known by fad Experience, that many perish who know the Truth. I for want of the Confideration of it, and making use of what they know, and so their knowledg doth but condemn them. We have as much need therefore to teach and help you to get these Truths which you know, into your Hearts and Lives, as to tell you more. And indeed, it is the Impression of these great and Master-Truths, wherein the Vitals and Essentials of God's Image upon the Soul of Man doth confift: and it is these Truths that are the very Instruments of the great Works that are to be done upon the Heart by the Spirit and our selves. In the right use of these it is that the principal Part of the Skill and holy Wifdom of a Christian doth confist; and in the diligent and constant Use of these lieth the Life and Trade of Chriflianity. There is nothing amiss in Mens Hearts or Lives, but is for want of found Knowing and Believing. or well using these Fundamentals, 6. And moreover, methinks in this Choice of my Subject, I may expect this Advantage with the Hearers, that I may spare that Labour that else would be necessary for the Proof of my Doctrine: and that I may also have easier Access to your Hearts, and have a fuller Stroak at them, and with less Resistance. If I came to tell you of any thing not Common, I know not how far I might expect Belief from you. You might fay, These things are ancertain to 205, or all Men are not of this Mind. But when every Hearer confesieth the Truth of my Doctrine, and no Man can deny it, without denying Christianity it felf; I hope I may expect that your Hearts should the sooner receive the Impression of this Doctrine, and the sooner yield to the Duties it directs you to, and the eafier

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The Words of my Text, are the Reason which the han Aposlle giveth both of his perswading other Men to the toose Fear of God, and his Care to approve to God his by own Heart and Life. They contain the Affection and uth, Description of the Great Judgment, and one life which use he makes of it. It affureth us that judged we must be but and who must be so judged, and by moon, and about e to what; and on what Tums, and to what End.

The meaning of the Words, fo far as is necessary, I shall give you briefly. We all, both we Apollies that preach the Gospel, and you that hear it, must, willing and or unwilling, there is no avoiding it, appear, fland foreh, s of or make your appearance, and there have your Hearts and Ways laid open, and appear as well as we. Before the Judement-feat of Christ, i. c. before the Redeemer of the World, to be judged by him as our Rightful Lord. That every out, even of all Mankind, which are, were, or shall be, without Exception; may receive, that is, may receive his Sentence, adjudging him to his due; and then may receive the Execution of the Sentence, and may go from the Bar with that Reward or Punishment that is his due according so the Law by which he is judged. The things done in his Body, that is, the due Reward of the Works done in his Body; or as some Copies read is, The things proper to the Body, i.e. due to the Man, even Body as well as Soul, according to what he bath done, whether it be Good or Bad ; i. c. this is the Caufe to be tried and and judged, whether Men have done well or ill, whilft they were in the Flesh, and what is due to them according to their Deeds. Knowing therefore, Sec. 1. s. bein to ing certain therefore that these Things are so, and that such a terrible Judgment of Christ will come, we per-VETY fwade Men to become Christians and live as such, that they may then speed well, when others shall be destroyfelf; ed ; or as others, Knowing the Pear of the Lord, that is oner oner the true Religion, me perfmade Men. afice les

Doll. 1. There will be a Judgment. Doll. 2. Christ who will be the Judg. Doll. 3. All Men shall there appear. Doll. 4. Men shall be then judged according to the who works that they did in the Flesh, whether Good on Evil. Doll. 5. The End of Judgment is, that Men may receive their sinal Due by Sentence and Execution Doll. 6. The Knowledg and Consideration of the term the ble Judgment of Good, should move us to perswade, in the consideration of the term the ble Judgment of Good, should move us to perswade, in the consideration of the term the ble Judgment of Good, should move us to perswade, in the consideration of the term the ble Judgment of Good, should move us to perswade, in the consideration of the term the ble Judgment of Good, should move us to perswade, in the consideration of the term the ble Judgment of Good of the term the ble Judgment of Good of the term the ble Judgment of Good of the term the ble Judgment of the term the ble the term the term the ble the term the term the ble Judgment of the term the ble the term the term the term the term that the term the term the term that the term the term the term the term that the term the term the term the term the term that the term the term the term the term that the term that the term that the term the te

and Men to be persuaded to careful Preparation.

The ordinary Method for the handling of this Subject of Judgment should be this. 1st. To shew you what Judgment is in the General, and what it does contain: and that is, 1. The Persons. 2. The Canse of the Assistance of the Accused. (2.) The Defence. (3.) With the Evidence of both. (4.) And the Merit. The Merit of the Cause is as it agreeth with the Law and Equity, or the Cause is as it agreeth with the Law and Equity, or the Assistance of the Accused. It. Of the Essence of Judgment of the Accused. It. Of the Essence of Judgment of the Accused. It. Of the Essence of Judgment of the Disceptration of the Cause. 2. By the Judgment of the Disceptration of the Cause. 2. By the Judgment of the Subject of the Essence of the Accuse this Method is less surable to your Capacities, and hath something humane, I will reduce all to these following Heads.

1. I will show what Judgment is.

2. Who is the Judg: and why.

2. Who must be judg'd.

4. Who is the Accuser.

5- How the Citation, Conftraint and Appearance

6. What is the Law by which Men shall be judged.

7. What will be the Cause of the Day, what the Accuration, and what must be the just Defence.

8. What will be the Evidence.

9. What

9. What are those frivo

9. What are those through the servence, who shall die, and the who shall live, and what the Reward and Panishment of s.

Men 11. What are the Properties of the Sentence,

tion. 12. What and by whom the Execution will be. In these particular Heads we contain the whole Dockrine of the his Judgment, and in this more familiar Method shall. andle it.

B. For the first Judgment, as taken largely, compreyou bendeth all the forementioned Particulars; autaken

anse more frielly for the Act of the Judg, it is the Trial of a controverted Case. In our Case note these things following.

I. God's Jadgment is not intended for any Discovery to himself of what he knows not already, he knows altered to the things of the controverted Case. In our Case note these things following.

The to himself of what he knows not already, he knows altered to the tall Men are, and what they have done, and it is their Due: But it is to discover to others and uity, to Men themselves the ground of his Sentence, that so his Judgment may attain its End, for the glorifying, and to fire the convincing the later Wisched of their sin and Defere, and to show to all the Wicked of their Sin and Defert, and to flew to all the World the Righteouineis of the Judg, and of his Sensence and Execution. Rom, 3. 4, 26. and Rom. 2. 2.

2. It is not a Controverfy therefore undecided in the Mind of God, that is there to be decided; bus only one that is undecided, as to the Knowledg and

Mind of Creatures.

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2. Yet is not this Judgment a bare Declaration, but Decision, and fo a Declaration thereupon: the Cause will be then put out of Controversy, and all farther Expectation of Decision be at an End; and with the Juflified there will be no more Acculation, and with the Condemned no more Hope for ever,

II. For the fecond Thing, who shall be the Judgs I answer, The Judg is God himself by Jesus Christ

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r. Principally, God as Creator.

2. As also, God as Redeemer; the humane Nature of Jesus Christ having a derived subordinate Power. God lost not his Right to his Creature either by Man's Fall, or the Redemption by Christ, but by the latter hath a new farther Right: but it is in and by Christ that God judgeth: Por as mer Creatur of ismoent Man, God judgeth none, but hath committed all Judgment to the Son, who hath procured this Right by the redeeming of fallen Man, Joh. 5. 22. But as the Son only doth it in the nearest Sense, so the Father as Creator doth it remotely and principally.

s. In that the Power of the Son is derived from the Father, and so standeth in Subordination to him as

Fountain or Efficient.

a. In that the Judgment of the Son (as also his whole Mediatorship) is to bring Men to God their Maker as their ultimate End, and recover them to him from whom they are faln; and so as a Means to that End, the Judgment of the Son is subordinate to the Rather.

From hence you may fee these following Truths work

thy your Confideration.

1. That all Men are God's Creatures, and nobe are the Workmanship of themselves or any other; or else the Creator should not judg them on that Right.

2. That Christ died for All, and is the Redeemer of the World, and a Sacrifice for All, or else be should not judg them on that Right. For he will not judg Wicked Men as he will do the Devils, as the mer Enumer of his Redeemed Ones, but as being themselves his Subjects in the World, and being bought by him, and therefore become his own, who ought to have gloristed him that bought them, 2 Cm. 5. 14. 15. 2 Ptt. 2. 1. 1 Cm. 6. 19, 20. 1 John 2. 2. Hib. 2.9.

3. Hence it appeareth that all Men were under fome. Law of Grace, and did partake of fome of the Re-

deemer's

cemer's Mercy. Tho the Gospel came not coall, yet all ad that Mercy which could come from poother Foundain but his Blood, and which should have brought them all, earer to Christ than they were, (though it were not at his ficient to bring them to Belief) and which should ave led them to Repentance, Romans 2, 4. For the neglecting of which they justly perssh, and not serly for sinning against the Law that was given Man in mocency: Were that so, Christ would not judg them the Redeemer, and that for the Abuse or not improveoth a Redeemer, and that for the Abuse or not improve-it near of his Talents, as he tells us he will do, Mat.

4. If God will be the Judg, then none can expect as y any Shifts or Indirect Means to escape at that Day.

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his I. It is not possible that any should keep out of Ma- Sight, or hide their Sin and the Evil of their Aftions, and so delude the Judg: God will not be mocked now, por deceived then, Gal. 6. 7. they grofly deceive themelves that imagine any fuch thing : God must be Omnicient and All-feeing, or he cannot be God. Should you hide your Caufe from Men and from Devils, and be ignoant of it your felves, yet cannot you hide it from God. Or-Never did there a Thought pais thy Heart, or a Word pals thy Mouth, which God was not acquainted with a and as he knows them, fo doth he observe them. He s not as imperied Man, taken up with other Bulinets to that he cannot mind All. As easy is it with him to observe every Thought, or Word, or Action of the is if he had but that one in the World to observe; s easy to observe each particular Sinner, as if he h not another Creature to look after in the World. He is Fool indeed that thinks now that God takes no notice of him, Earl, 8. 12. and 9. 9. or that chinketh then to escape in the Croud : He that found out one Gueff that had not on a Wedding Garment, Mat. 32.12. will then find out every unholy Soul, and give him to fad a Salutation as fhall make him speechlefs. Job 11.11. Por

Ensweth value hears be fined Wichedness also, and will be not consider it?

2. It is not possible that any should escape at that Day by any Tricks of Wit and false Reasoning in their own Defence. God knoweth a sound Answer from an ansound, and a Truth from a Lie. Righteousness may be perverted here on Earth, by our-witting the Judg; but so will it not be then. To hope any of this, is to hope that God will not be God. It is in vain then for the auboly Man to say he is boly; or for any Sinner to deny, or exeuse, or extenuate his Sin; to bring forth the Counterseit of any Grace, and plead with God any Shells of hypocritical Performances, and to think to prove a Title to Heaven, by any thing short of God's Condition: all these will be vain Attempts.

3. And as impossible will it prove by Fraud or Flattery, by Persuadion or Bribery, or by any other Means, to pervert Justice by turning the Mind of God who is the Judg: Fraud and Flattery, Bribery and Imporrunity may do much with weak Men, but with God they will do nothing. Were he changeable and partial

he were not God.

4. If God be Judg, you may fee the Cavils of Infidels are foolish, when they ask, How long will God be in trying and judging fo many Perfons, and taking an Account of fo many Words, and Thoughts, and Dieds? Sure it will be along Time, and a difficult Work. As if God were as Man that knoweth not things till he feek out their Evidence by particular Signs. Let these Foois underfland, if they have any Understanding, that the infinite God can shew to every Man at once, all the Thoughts, and Words, and Actions that ever he hath been guilty of. And in the twink of an Eye, even at one view, can make all the World to fee their Ways and their Defervings, caufing their Consciences and Memories to prefent them all before them in fuch a fort, as all be equivalent to a verbal Debate, Pfal. 50, 21, 22. he will fet them in Order before them.

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g. If Jelus Chrift be the Judg, then where Co fort must it needs be to his Members, that he flui Judg that loved them to the Death, and whom they loved above their Lives, and he who was their Rock of Hope and Strength, and the Defire and Delight of their Souls!

6. And if Jefus Chrift muft be the Judg, whar Confusion will it bring to the Faces of his Enemies, an of all that fet light by him in the Day of their Vifie to see Mercy turned against them, and he that died fo them now ready to condemn them, and that Bloc and Grace which did aggravate their Sin, to be pleaded against them to the Increase of their Misery: How fa will this be?

7. If the God of Love, and Grace, and Truth, be Judg, then no Man need to fear any Wrong. No Subtlety of the Acciler, nor Darkness of Evidence; no Prejudice or Partiality, or what hever elfe may be im-gined, can there appear to the Wrong of your Caufe Get a good Caule and fear nothing: and if your Sau

be bad, nothing can deliver you.

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III. For the third Point, Who are they that must sudged ?

Aufw. All the rational Creatures in this lower World. And it feems Angels also, either all or four: But because their Case is more darkly made known to us, an less concerns us, we will pass it by. Every Man th hath been made or born on Earth (except Chrift, who is God and Man, and is the Judg) must be judged. If any foolish Insides shall say, Where shall so great a Mo ber stand? I answer him, That he knoweth not the thi Invisible; either the Nature of Spirits and spiritual! dies, nor what Place containeth them, or how; bu eafily he may know that he that gave them all a Beis can fuftain them all, and have room for them all and can at once disclose the Thoughts of all, as I fair before.

The first in Order to be judged are the Saints Mar. 25. and then with Christ they shall judg the reft of the World, I Car. 6, 2, 3. not in an equal Authorizy and Commission with Christ, but as the present Approvers of his righteous Judgment. The Princes of the Earth shall stand then before Christ even as the Peafants, and the Honourable as the Bafe; the Rich and the Poor shall meet together, and the Lord shall inde them all, Prov. 22. 2. No Men shall be excused from standing at that Bar, and giving up their Account, and receiving their Doom. Learned and unlearned, young and old, godly and ungodly, all must stand there. I know some have vainly imagined that the Righteons shall not have any of their Sins mentioned, but their Graces and Duties only; but they confider not that things will not then be transacted by Words as we do now, but by clear Discoveries by the infinite Light; and that if God should not discover to them their Sins, he would not discover the Riches of his Grace in the Pardon of all thefe Sins ; even then they must be humbled in themselves that they may be glorified, and for ever cry, Not unto us Lord, but unto thy Name be the Glory.

IV. For the fourth Particular, Who will be the Acauler ?

Anfin. 1. Satan is called in Scripture the Accuser of the Brethren, Revel. 12.10. and we find in Jab i. and other Places, that now he doth practife it even before God: and therefore we Judg it probable that he will do to then. But we would determine of nothing

that Scripture hath not clearly determined.

2. Confeience will be an Accuser, though especially of the Wicked, yet in some sense of the Righteous, for it will cell the Truth to all; and therefore fo far as Men are faulty, & will rell them of their Faults. The Wicked it will accuse of unpardoned Sin, and of Sin unrepented of; the Godly only of Sin repented of and

pardoned. It will be a Glass wherein every blin may fee the Face of his Heart and former Life, Ros. 1.

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3. The Judg himself will be the principal Accusers for it is he that is wronged, and he that professes the Cause, and will do Justice on the Wicked. God judgeth even the Righteous themselves to be Sinners, or else they could not be pardoned Sinners. But he judgeth the Wicked to be impenitent, unbelieving, unconverted Sinners. Remember what I said before that it is not a verbal Accusation, but an opening of the Truth of the Cause to the view of our selves and others, that God will then perform.

Nor can any think it unworthy of God to be Meiss Accuser by such a Disclosure, it being no Disclosure to the purest Light to reveal a Dunghil, or to the greatest Prince to accuse a Traitor. Nor is to unmeet that God should be both Accuser and Judg, seeing he is both absolute Lord, and perfectly Just, and so far beyond all assistance of Injustice. His Law also doth virtually accuse, Job. 5, 45, but of this by it felf.

V. For the fifth Particular, How will the Sport b

Arfor. God will not fland to fend them a Citation, nor require them to make their voluntary Appearance; but willing or unwilling he will bring them in.

t. Before each Man's particular Judgment, he fendeth Death to call away his Soul, a furly Series that will have no Nay: How dear foever this World may be to Men, and how loth foever they are to depart, away they muft, and come before the Lotd that made them; Death will not be bribed. Every Man that was fet in the Vineyard in the Morning of their Lives, muft be called out at Evening to receive according to what he hath done: then muft the naked Soul alone appearabefore its Judg, and be accountable for all that was done in the Body, and be fent before till the final Judgment.

to remain in Happines or Misery, fill the Body be raised

In this Appearance of the Soul before God, it seemeth by Scripture, that there is some Ministry of Angels; for Labe 16. 22. it is said that the Angels carried Lagarus, that is, his Soul, into Abraham's Boson, What local Motion there is, or Situation of Souls, is no fit Matter for the Enquiry of Mortals; and what it is in this that the Angels will do, we cannot clearly understand as yet; but most certain it is, that as soon as ever the Soul is out of the Body, it comes to its account before the God of Spirits.

2. At the end of the World the Bodies of all Men shall be raised from the Earth, and joined again to their Souls, and the Soul and Body shall be judged to their endless State; and this is the great and general Judgmens, where all Men shall at once appear. The same Power of God that made Men of nothing, will as easily then new-make them by a Resurrection, by which he will add much more Persection, even to the Wicked in their Naturals, which will make them capable of the greater Misery; even they shall have immortal and incorruptible Bodies, which may be the Subjects of im-

moreal Wo, 1 Cm. 15.53. John 5.28,29.

Of this Refurrection and our Appearance at Judgment, the Angels will be fomeway the Ministers: 25 they shall come with Christ to Judgment, so they shall found his Trumpet, 1 The 4.16. and they shall gather the Wicked out of God's Kingdom, and they shall gather the Tares to burn them, Match. 13. 39, 40, 41, in the End of the World the Angels shall come forth and sever the Wicked from among the Just, and shall cast them into the Furnace of Fire, Match.

17.49,50.

VI. For the fixth Particular, What Law is it that Men

Asfor. That which was given them to live by a Go Law is but the Sign of his Will to teach us what shall be from us and to us: before we fell he gave us such a La as was furable to our Perfection; when we had for and turned from him, as we ceased not to be his C tures, nor he to be our Lord, to he destroyed not hi Law, nor discharged or absolved us from the Dury of our Obedience. But because we stood condemn that Law, and could not be justified by it, having or transgressed it, he was pleased to make a Laws G even a new, a remedying Law, by which we might faved from the deserved Punishment of the Old, we shall be tried at Judgment upon both these Laws but ultimately upon the laft. The first Law command perfect Obedience, and threatned Death to us if o we disobeyed; the second Law finding us under the Guilt of Sin against the first, doth command as en repent and believe in Chrift, and fo return to God by hi and promifeth its pardon of all our Sim upon that Cou tion, and also if we persevere, everlasting Glory. So that in Judgment though it must be first evinced that we are Sinners, and have deferved Death according to the Law of pure Nature; yet that is not the Upshor of the Judgment. For the Enquiry will be next, whe Law. of Grace, and performed its Condition for Pardon and Salvation, and upon this our Life or Death will depend. It is both these Laws that condemn the Wicked, but it is only the Law of Grace that juffifieth the Righteous.

Obj. But bow fhall Heathers be judged by the Law of

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Grace, that never did receive it ? Arfw. The express Gospel some of them had not, and therefore shall not directly be judged by it; be much of the Redeemer's Mercy they did enjoy, which should have led them to repent and seek out after Recovery from their Misery, and to come nearer Christ; and for the neglect and abuse of this they shall be ju

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in one meerly for funding against the Law that was given as in pure innocency: so that Christ as Redeemer shall judg them as well as others; though they had but one Talent, yet must they give an account of that to the Redeemer from whom they received it. But if any be unfatisfied in this, let them remember that as God hath left the State of such more dark to us, and the Terms on which he will judg them; so doth it much more concern us to look to the Terms of our own ludgment.

Obj. But bow shall Infants be judged by the Gospel, that

were uncapable of it?

with their Parents, and on the same Terms; but I leave each to their own Thoughts.

VII. For the seventh Head, What will be the Cause of the Day to be enquired after? what the Acception, and what the Defence?

Asfav. This may be gathered from what was last faid. The great Cause of the Day will be to enquire and determine who shall die and who shall five, who ought to go to Heaven, and who to Hell for ever, according to the Law by which they must then be judged.

to As there is a twofold Law by which they must be judged, so will there then be a twofold Accusation. The first will be that they were Sinners, and so having violated the Law of God, they deserve everlasting Death according to that Law: If no Desence could be made, this one Accusation would condemn all the World; for it in most certain that all are Sinners, and as certain that all Sin deserveth Death. The only Desence against this Accusation lieth in this Plea; confessing the Charge, we must plead that Christ hath sarisfied for Sins, and upon that Consideration God hath forgiven us; and therefore being forgiven, we ought not to be punished: To prove this we must she Pardon under God's shand in the Gospel. But because this pardoning

doning Act of the Gotpel doth forgive none the their repent and believe, and to return to Got, and to fincere. Obedience for the time to come; therefore the next Accusation will be, that we did not profuse these Conditions of Porgiveness; and therefore bring Unbelievers, Impenitant and Rabals against the Redscare, we become right to Pardon, but by the Sentence of the Gotpel and liable to a greater Punishment for this Contempt of Christ and Orace. This Accusation is either true or fally where it is true, God and Conscience, who speak the Truth, may well be said to be the Accusers. Where it is salfe, it can be only the Work of Satan the malicious Adversary, who, as we may see in Job's Case, will not stick to bring a false Accusation.

If any think that the Accuser will not do so vain a Work, at least they may see that potentially this is the Accusation that lieth against us, and which we must be justified against. For all Justification implies an array

or potential Accufation.

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u-Dg He that is truly accused of final Impenitency; or Unbelief, or Rebellion, bath no other Defence to make,

but must needs be condemned.

He that is falfly accused of such Non-performance of the Condition of Grace, must deny the Accusation, and plead his own personal Righteouties in against that Accusation, and produce that Faith, Repentance and fincere Obedience and Perseverance, by which he fulfilled that Condition, and so is Evangelically Righteouties in himself, and therefore hath part in the Blood of Christ, which is instead of a Ligat Righteouties to him in all things else, as having procured him a Pardon of all his Sins, and a Right to everlasting Glory.

And thus we must then be justified by Christ's Satis-

And thus we must then be justified by Christ's Satisfaction only against the Accusation of being Simure as general, and of deserving God's Wrath for the Breach of the Law of Works; but we must be justified by our Faith. Repenjance and fineers. Obedience it fell, against the Accusation of being Impuirest, Wahalisman

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So that in fum you fee that the Cause of the Day will be to enquire, whether being all known Sinners, we have accepted of Christ upon his Terms, and so have Right in him and his Benefits or not? whether they have for faken this vain World for him, and loved him to faithfully, that they have manifested it, in parting with these things at his Command? And this is the meaning of Mat. 25. where the Enquiry is made to be, whether they have fed and visited him in his Members or not? that is, whether they have so far loved him as their Redeemer, and God by him, as that they have manifested this to his Members according to Opportunity, though it cost them the Hazard or Loss of all; feeing Danger, and Labour, and Coft are fitter to express Love by than empty Compliments and bare Professions.

Whether it be particularly enquired after, or only taken for granted that Men are Simers, and have deferved Death according to the Law of Works, and that Christ hath satisfied by his Death, is all one as to the matter in hand, seeing God's Enquiry is but the Discovery and Conviction of us. But the last Question which must decide the Controversy will be, whether we have performed the Condition of the

Gospel ?

I have the rather also said all this, to shew you in what sense these Words are taken in the Text, that every Man shall be judged according to what he hath done in the Fielh, whather it he good or had. Though every Man he judged worthy of Death for sinning, yet every Man shall not be judged to die for it, and no Man shall be judged worthy of Life for his good Works: It is therefore according to the Onipel, as the Rule of judgment, that this is meant. They that have repented and believed, and returned to true, though imperfed Obedience, shall be judged to everlasting

Life, according to these Works; not because these Works deserve it, but because the free Gift in the Gostel through the Blood of Christ, doth make these things the Condition of our possessing it. They that have lived and died Impenitent, Unbelievers and Rebels against Christ, shall be judged to everlasting Punishment, because they have deserved it both by their Sin in general against the the Law, and by these Sins in special against the Gospel. This is called the Merit of the Cause, that is, what is a Man's Due according to the true meaning of the Law, though the Due may be by free Gift. And thus you see what will be the Cause of the Day, and the Matter to be enquired after and decided as to our Life or Death.

VIII. The next Point in our Method is, to fhew you,

What will be the Evidence of the Caufe ?

Atjw. There is a fivefold Evidence among Men.

1. When the Fact is notorious.

2. The Knowledg of an unfulpected competent Judg.

3. The Parties Confession.

4. Witness.

5. Insurants and visible Effects of the Action.

All these Evidences will be at hand, and any one of them sufficient for the Conviction of the guilty.

Person at that Day.

1. As the Sins of all Men, so the Imperiture, and Rabellion of the Wicked was notorious, or at least will be then. For though some play the Hypocrites, and hide the Matter from the World and themselves, yet God shall open their. Hearts and former Lives to themselves, and to the view of all the World. He shall set their Sins in Order before them, so that it shall be utterly in vain to deny or excuse them. If any Men will then think to make their Cause as good to God as they can now do to us, that are not able to see their Hearts, they will be foully mistaken. Now they can say they have as good Hearts as the best: then God will bring them out in the Light, and shew them so themselves and all the World, whether they were good or bad. Now they will face us down that they do trally recent.

repent, and they obey God as well as they ean; but God that knoweth the Deceivers will then undeceive them. We cannot now make Men acquainted with their own unfanctified Hearts, por convince them that have not true Faith, Repentance or Obedience, but God will convince them of it; they can find Shifts and falle Answers to put off a Minister with, but God will not to be thifted off. Let m preach as plainly to them as we can, and do all that ever we are able to acquaint them with the Impenitency and Unholiness of their own. Heart, and the Necessity of a new Heart and Life, yet we cannot do it, but they will believe whether we will or not, that the old Heart will ferve the turn. But how. eafily will God make them know the contrary? We plead with them in the dark, for though we have the Candle of the Gospel in our hands when we come to thew them their Corruption, yet they that their Eyes and are wilfully blind; but God will open their Eyes whether they will or not, not by bely Illumination, but by forced Consiction; and then he will plead with them as in the open Light. Seebere thy own unboly Soul & canft than now fay thou didft love me above all? canft thou demy but then didft love this World before me, and serve thy Flesh and Lufts, though I told thee if thou didft fo thou (bouldft die ? Look upon thy own Heart now, and fee whether it be en boly or an unboly Heart, a spiritual or a fielbly Heart, a beavenly or an earthly Heart. Look now upon all the Courfe of thy Life, and fee whether then didft live to me, or to the World and thy Flish. O how easily will God convince Men then of the very Sins of their Thoughts, and in their fecret Closers, when they thought that no Witness could have disclosed them! Therefore it's faid that the Books shall be opened, and the Dead judged out of the Books, Rev. 20. 12. Dan. 7. 10.

The second Evidence will be the Knowledg of the Judg. If the Sinner would not be constant, yet it is sufficient that the Judg knoweth the Cause; God needeth no fairther Witness, he saw thee committing Adultery in

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fecret, Lying, Stealing, Fortwearing in secret. If thou do not know thine own Heart to be unholy, 'tis enough that God knoweth it. If you have the Face to say, Lord, when did me see that busgy? Rec. Mat. 25, 44, yet God will make good the Charge against thee, and there needeth no more Testimony than his own. Can soolish Sinners think to lie hid or escape at that Day, that will now fin wilfully before their Judg? that know every Day that their Judg is looking on them, while they forget him, and give up themselves to the World, and yet go on even under his Eye, as if to his Face they dared him to punish them?

3. The third Evidence will be, the Simus Confiling God will force their own Confeiences to wienes against them, and their own Tongues to confeis the Accusation. If they do at first excuse it, he will leave them speechless, yes and condemning themselves before they have

done.

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O what a difference between their Language now and then! Now we cannot rell them of their Sin and Mifery, but they either tell us of our own Faults, or bid us look to our felves, or deny or excuse their Fault, or make light of it: but then their own Tongues shall confess them, and ery out of the wilful Folly that they committed, and lay a heavier Charge upon them than we can now do. Now if we tell them that we are afraid they are unregenerate, and left their Hearn are not truly let upon God, they will tell as they hope to be faved with such Hearts as they have: But then, O how they will confess the Folly and Falleness of their own Hearts! You may see a little of their Case even in despairing Sinners on Earth, how far they are from denying or excusing their Sins. Julia cries out. I have finned in betraying innocent Bland, Mat. 27: 4. Out of their own Mouth shall they be judged. That very Tongue that now exculcth their Sin, will in their Tur-ment be their great Acculer. For God will have it to to be.

a. The fourth Evidence will be the Wittels of others.

O how many thousand Witnesses might there be produced, were there need, to convince the guilty Soul at

that Day!

1. All the Ministers of Christ that ever preached to them, or warned them, will be sufficient Winnesses against them; we must needs testify that we preached to them the Truth of the Golpel, and they would not believe it. We preached to them the Goodness of God. yer they fet not their Hearts upon him; we shewed them their Sin, and they were not humbled: we told them of the danger of an unregenerate State, and they did not regard us; we acquainted them with the absolute Necessity of Holines, but they made light of all: we let them know the Descitfulness of their Hearts. and the need of a close and faithful Examination, but they would not bestow an Hour in such a Work, nor scarce once be afraid of being mistaken and miscarrying. We let them know the Vanity of this World, and yet they would not for fake it, no not for Christ and the Hopes of Glory: we told them of the everlasting Felicity they might attain, but they would not fee. themselves to seek it.

What we shall think of it this the Lord knows, bus surely it seemeth now to us a matter of very sad Consideration, that we must be brought in as Witnesses against the Souls of our Neighbours and Friends in the Flesh. Those whom we now unseignedly love, and would do any thing that we were able to do for their good, whose Welfare is dearer to us than all worldly Enjoyments. Alas, that we must be forced to testify to their Faces for their Condemnation! Ah Lord, with what a Heart must a poor Minister study, when he considerest this, that all the Words that he is studying must be brought in for a Wittess against many of his Hearers! with what an Heart must a Minister preach when he remembresh that all the Words that he is speaking must condemn many, if not most of his Hearers? Do we de-

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fire this fad Fruit of our Labours? No, we may fay with the Prophet, Jr. 17. 16. I have not defined the manual Day thou knowest: No, if we defired it, we would not do fo much to prevent it, we would not fludy, and preach, and pray, and intreat Men, that if it we possible we might not be put on such a Task. And doubtless it should make every honest Minister Study hard and pray hard, and increat hard, and floop low to hien, and be earnest with Men in scalon and out of scalon, d if it may be they may not be the Condemners of the Peoples Souls. But if Men will not hear, and there be remedy, who can help it? Christ himself came not into the World to condemn Men, but to fave them, and yet he will condemn those that will not yield to his faving Work: God takes no Pleasure in the Death of a Sinner bur ruther that he repent and return and live, Eggs, 18, 23, 32, and yet he will rejoice over those to do them hurt, and destroy them that will not return, Drat. 28, 62. And if we must be not contained to the part of the p 28. 63. And if we must be put on such a Work, he will make us like-minded. The Holy Ghoft tells us that the Saints shall judg the World, 1 Cor. 6. 2, 2. and it they must judg, they will judg as God judgeth; you cannot blame us for it. Sinners: we now warn you of it before-hand, and if you will not prevent blame not us but your felves. Alas, we are not o own Markers! As we now speak not to you in o own Names, to then we may not do what we lift or felves, or if we might, our Wills will be as God's Will. God will make us judg you and wirness spainth you can we absolve you when the righteous God will condemn you? when God is against you, whose side would you have us be of? we must be either against Gad o you and can you think that we should be for any one against our Maker and Redcemer? We must either con demn the Sentence of Jefus Chrift or condemn you and is not there more reason to condemn you than him? Can we have any Mercy on you, when he that you will not fave you, and he that formed you

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thew you no Merey? Ifa. 27.11. yea when he that died for you will condemn you, thall we be more merciful than God? But alas! if we should be so foolish and unjust, what good would it do you? If we would be False-witnesses and partial Judges, it would not fave you; we are not justified if we absolve our selves, 1 Cor.4.4. how unable then shall we be against God's Sentence to justify you? If all the World should fay you were holy and penitent, when God knows you were unholy and impenitent, it will do you no good. You pray every Day that bis Will may be done, and it will be done: It will be done upon you, because is was not done by you. What would you have see fay, if God ask us, Did you tell this Sinner of the need of Christ, of the Glory of the World to come, and the Vanity of this? Should we lie and fay we did not? What should we say if he ask us, Did not you tell them the Aufery of their natural State, and what would become of them if they were not made new? Would you have us lie to God, and fay we did not? Why if we did not, your Blocd will be required at our hands, Exet. 22. 6. and 2. 18. and would you have us bring your Blood upon our own Heads by a bie? yea, and to do you no good, when we know that Lies will not prevail with God? No, no, Singers i we must mayordably tellify to the Confusion of your Faces; if God ask us, we must bear Witness against you and say, Lord, we did what we could according to our meak Abilities to reclaim them : indeed our own Thoughts of everlasting Things were fo low, and our Hearts fo dull, that we must confess me did not follow them fo clofe, nor fpeak fo emmefily as me (bould bare done a me did not cry fo loud, or lift up am Voice as a Trumpet to amaken them (lia. 58. 1.) we confeso me did not freat to them with such melting Compassion, and with such Streams of Tears beseech them to regard, as a Matter of fuch great Concernment should have been spoken with; me did not fall on our Knees to them, and so earnestly beg of them for the Lord's fake, to have Mercy upon their own Souls as we (bould baye done. But yet me told them the Miffage of God,

and we fludied to speak is to them as plainly and as plerein ly as we could. Fain we would have convinced them of their Sin and Mifery, but we could not : fain me would be drawn them to the Admiration of Christ, but they made light of it, Mat. 22. 4. we would fain have brought them to the Contempt of this vain World, and to fet their Mind on the World to come, but we could not, Some Compassion th knowest. Lord, we had to their Souls, many a weeping and groaning Hour we have bad in fecret, because they would not bear and obey, and some jad Complains we have made over them in publick : we told them that they must (bortly die and come to Judgment, and that this World would decrive them and leave them in the Duft : we told them that the time was at hand when nushing but Christ would do them good, and nothing but the Favour of God would be sufficient for their Happiness, but we could never get them to lay it to beart. Many a time did we intreas them to think foberly of this Life and the Life to come, and to compare them together with the Faith of Christians and the Reason of Men, but they would not do it : many a time did we intreat them but to take now and then an Hour in ficret to confider who made them, and for what he had made them, and why they were fent into this World, and what their Bufinefs bere is, and whicher they are going, and how it will go mith them at their latter End: but we could never get most of them to spen one Hour in ferious Thoughts of thefe weighty Matters, M ny a time did we intreat them to try whether they were Ragenerate or not, whether Chrift and bie Spirit were in them or not, whether their Souls were brought back to God by San-Etification ; but they would not try : we did befetch them to make fure Work, and not leave fuch a Matter as everlaft Joy or Torment to a bold and mad Adventure, but we could not prevail. We intreated them to lay all other Businesses aside a little while in the World, and to enquire by the Direction of the Word of God, what would become of them in the World to come, and judg themselves before God came to jude them, feeing they had the Law and Rule of Judgment before them; but their Minds were blinded, and their Hearts

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hardwed, and the Profit, and Pleasure, and Honour of this World did either flog their Ears, or quichty fital away their Hearts, so that we could never get them to a sober Considera-

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tion, not ever win their Hearts to God.

This will be the Witness that many a hundred Miniflers of the Gospel must give in against the Souls of their People at that Day. Alas, that ever you should cast this upon us! For the Lord's sake, Sirs, piry your poor Teachers if you piry not your selves. We had rather go 1000 Miles for you, we had rather be formed and abused for your sakes, we had rather lay our Hands under your Feet, and befeech you on our Knees with Tears, were we able, than be put on such Work as this. It is yes that will do it if it be done. We had rather follow you from House to House, and teach and exhort you, if you will but hear us and accept of our Exhortation. Your Souls are pretious in our Eyes, for we know they were fo in the Eyes of Christ, and therefore we are loth to see this Day; we were once in your Case, and therefore know what it is to be blind, and careless and carnal as you are, and therefore would fain obtain your Deliverance. But if you will not hear, but we must accuse you, and we must condemn you, the Lord judg between you and us. For we can witness that it was full fore against our Wills. We have been faulty indeed in doing no more for you, and not following you with refiles Importunity, (the Good Lord forgive us) but yet we have not betrayed you by filence.

a. All those that fear God, that have lived among ungodly Men, will also be sufficient Witnesses against them. Alas, they must be pur upon the same Work, which is very unpleasant to their Thoughts, as Ministers are! They must wirness before the Lord than they did as Friends and Neighbours admonish them; thas they gave them a good Example, and endeavoured to walk in Holineis before them. But alas, the most aid but mock them, and call them Puritans and preelle Fools, and they made more ado than needs for their

(25) alvacion: They must be forced to reftify, [Lord, we add fain have drawn them with us to hear the Word nd to read it, and to pray in their Families, and to inclify the holy Day, and take fuch happy Opportuities for their Souls; but we could not get them to : we did in our Places what we were able to fve them the Example of a godly Conversatin, and they did but deride us, they were realer to mark every flip of our Lives, and to observe Il our Infirmities, and carch at any Accuration that vas against us, than to follow us in any Work of boly bedience, or Care for their everlasting Peace.] The ord knows it is a most heavy thing to consider now that poor Neighbours must be fain to come in against those hey love to dearly, and by their Testimony to judg hem to Perdition. O heavy Case to chink of that Mafter must witness against his own Servant! Yea, Husband against his own Wife, and a Wife against er Husband; yes, Parents against their own Children d fay, [Lord I taught them thy Word, but they would or learn; I cold them what would come on it if they eturned not to thee, I brought them to Sermons, and prayed with them and for them "I frequently unded them of these everlasting Things, and of his dreadful Day which they now fee. But youth-Lufts and the Temperations of the Flesh and the evil led them away, and I could never ger them roughly and foundly to lay it to their Hearts.] O pu that are Parents, and Friends, and Neighbours, the Fear of God beffir you now, that you may not put to this at that Day of Judgment. O give them reft, take no may of them rill you have per waded eir Hearts from this World to God, left you be put be their Condemners: It must be som that you must revent it, or elfe neutry now while you are with them, hile you and they are in the Flesh together, which

ill be but a little while: Can you but now prevail ich them, all will be well, and you may meet them

viulty before the Lord.

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2. Another Witness that will teftify against the Line godly at that Day, will be their finful Companions those that drew them into Sin, or were drawn by them or joined with them in it. O little do poor Drunkards think, when they fit merrily in an Ale-house, that one of them must bear witness against another, and condemn one another! If they thought of this, methinks it should make them have less Delight in that Company a those that now join with you in Wickedness, shall then be forced to witness, [I confess, Lord, I did hear him fwear and curse, I heard him deride those that seared the Lord, and make a Jest of a holy Life: I saw him in the Ale-house when he should be hearing the Word of God, or reading, or calling upon God, and preparing for this Day: I joined with him in fleshly Delighes, in abusing thy Creature and our own Bodies. ] Sinners, look your Companions in the Face the next time you are with them, and remember this that I now fay; that those Men shall give in Evidence against you, that now are your Affociates in all your Mirth. Little thinketh the Fornicator and lufful Wanton, that their fintul Mates must then bear Wieness of that which they thought the Dark had concealed, and tell their Shame before all the World. But this must be the Fruit of Sin. It's meet that they who encouraged one another to Sin, should condemn one another for it. And mare vel not at it, for they shall be forced to it whether they will or no; Light will not then be hid: They may think to have some ease to their Consciences, by accufing and condemning others. When Adam is questioned for his Sin, he presently accuse the Woman, Ges, 2. 12. when Judge his Conscience was awakned, he runs to the Pharifees with the Money that drew him to ir, and they cast it back in his own Face, Su thou to it, what is that to us? Mat. 27. 4, 5, 6. Othe cold Comfort that Sinners will have at that Day, and the little Pleasure that they will find in remembring their evil Ways! Now when a Fornicator or a Worldling, or a merry merry

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merry voluptuous Man is grown old, and cannot at all his Sin again, he takes Pleasure in remembring and telling others of his former Folly; what he once w and what he did, and the merry Hours that he had: but then when Sinners are come to themselves a little more, they will remember and tell one mother o these things with another Heart. O that but know now how these things will then affect them!

4. Another Witness that will then rise up against them, will be the very Devils that tempted them: They that did purposely draw them to Sin, that they might draw them to Torment for Sin: They can witness that you hearkned to their Temptations, when you would not hearken to God's Exhortations: They can witness ther you obeyed them in working Injustry. But because you may think the Accuser's Testimony is not to be ta-ken, I will not stand on this. Though it is not no-

thing where God knoweth it to be true.

5. The very Angels of God also may be Winnesses against the Wicked; therefore are we advised in Scripture not to fin before them, Eccl. s. 6. 1 Cm. 11. 10. I Tim. 4. 21. I charge thee before the Elect Angels, They can reftify that they would have been ministring Spirits for their good, when the Wicked rather chole to be Slaves to the Spirit of Maliciousness. The holy Angels of God do many a time fland by you when you are finning: They see you when you see not them; they are imployed by God in some fors for your good, as well as we. And as it is the Grief of Ministers that their Labours succeed not so may we suppose that according to their State and Nature it is theirs. For they that rejoice in Heaven at the Converfion of one Sinner, may be faid to forrow, or to lose those Joys when you refuse to be converted. These noble Spirits, these holy and glorious Attendants of Christ that shall wait upon him to Judgment, will be Witnelles against rebellious Sinners to their Confu-Kon.

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fion. Sirs, you have all in you naturally a Fear of Spirits and invitible Powers: Fear them aright, left hearining to the deceiving Spirits, and refuting the Help ut the Angels of God; and wilfully finning before their Faces, you should cause them at that Day, to the Terror of your Souls, to stand forth as Witnesses against you to your Condemnation.

6. Confeience it self will be a most effectual Witness against the Wicked at that Day. I before told you it will be a Discerner, and force them to a Confession: But a farther Office it hath, even to witness against them. If none else in the World had known of their secret Sins, Conscience will say, I was acquainted with

them.

7. The Spirit of Christ can wirness against the Ungodly that he oft moved them to repent and return, and they rejected his Morions; that he spoke to their Hearts in fecret, and oft fet in with the Minister, and often minded them of their Cafe, and perswaded them to God; but they refisted, quenched and grieved the Spirit, Acts 7.51. As the Spirit witheffeth with the Spirits of the Righteous that they are the Children of God, Rom. 8. 16. so doth he witness with the Conscience of the Wicked that they were Children of Rebellion, and therefore are justly Children of Wrath. This Spirit will not alway frive with Men : at last being vexed, it will prove their Enemy, and rife up against them, Gen. 6. 3. Ma. 63. 10. If you will needs grieve it now, it will grieve you then. Were it not a Spirit of Grace; and were it not free Mercy that it came to offer you, the Repulle would not have been fo condemning, nor the Witness of this Spirit so heavy at the daft, But it was the Spirit of Jefus, that came with recovering Grace, which you relifted: And though the Wages of every Sin is Death, yet you will find that it will cost you somewhat more to reject this Salvation, than to break the Creator's Law of Works. Kindness, fach kinduels will not be rejected at easy Rares.

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Many a good Motion is now made by the Spirit to the Heart of a Sinner, which he doth not so much as once observe; and therefore doth not now remember them. Burthen they shall be brought to his Remembrance with a witness. Many a thouland secret Morious to Repentance, to Faith, to a holy Life, will be then fet before the Eyes of the poor, unpardoned, trembling Sinner, which he had quite forgotten: Att the S rit of God shall testify to his Confusion. [At fach a Sermon I perswaded thy Heart to repent, and thou wouldft not; at fach a time I shewed thee the Evil of thy Sin, and perswaded thee to have forsaken it, b thou wouldft not; I minded thee in thy secret Thoughts, of the nearness of Judgment, and the certainty and we of everlafting things, the need of Christ, and Faith, and Holineis, and of the danger of Sinning; but the didft drown all my Morions in the Cares and Pleasures of the World. Thou harkenedft rather to the Devil than to me; the fenfual Inclinations of thy Flesh did prevail against the strongest Arguments that Tufed: Though I shewed Reasons, undertable Reasons, from thy Creator, from thy Redeemer, from Nature, from Grace, from Heaven and from Hell; yer all would not so much as stop thee, much less two thee, but thou wouldest go on; thou wouldist follow thy Flesh, and now let it pay thee the Wages of thy Folly; thou wouldell be thy own Guide, and take thine own Course, and now take what thou getteff by it.

Poor Sinners, I befeech you in the Fear of God, the next time you have any fuch Motions from the Spirit of God, to repent, and believe, and break off your Sins, and the Occasions of them: confider then what a Mercy is fee before you, and how it will confound you at the Day of Judgment, to have all these Motions brought in against you, and that the Spirit of Grace it felf should be your Condemner! Alas, that Men should choose their own Destruction, and wisfully choose it! and that the Foreknowledg of these things should not move them to relent.

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So much concerning the Witness that will be brought

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in against the Sinner.

5. The fifth Evidence that will be given against the Sinner will be, The Instruments and Estes. You know among Men, if a Man be found murdered by the highway, and you are found standing by with a bloody Sword in your Hand; especially if there were a former Dissension between you, it will be an Evidence that will prove a strong Presumption that you were the Murderer; but if the Fact be certain by other Evidence, then many such things may be brought for aggravation of the Fault.

So a twofold Evidence will be brought against the Sinner from these things. One to prove him guilty of the Fact, the other to aggravate the Fault, and prove

that his Sin was very great.

For the former. 1. The very Creatures which Sinners abused to fin, may be brought in against them to their Conviction and Condemnation. For though these Creatures shall be confumed with the last destroying Bire, which shall consume all the World; yet shall they have a Being in the Memory of the Sinner, (an effe Cagmitum;) the very Wine or Ale, or other Liquor which was abused to Drunkenness, may witness against the Drunkard. The fweet Morfels by which the Glutson did please his Appetite, and all the good Creatures of God which he luxuriously devoured, may wirness against him, Lute 16. 19, 29. He that fared delicioutly every Day in this Life, was cold by Abraham when he was dead, and his Soul in Hell, Remember that thou in thy Life-time receivedft thy good things, and likewife Legant evil things: but now he is comforted, and thou are commented.] Though their Iweet Mor-fels and Cups are past and gone, yet must they be re-membred at Judgment and in Hell. [Retnember Son] faith Abraham; Yea, and remember he must whether he will or no a long was the Glutton in finning, and many a pleasant bit did he taffe: and so many Evidences of

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his Sin will lie against him, and the Sweetness will then

be turned into Gall. The very Clothing and Ornaments by which proud Persons did manifest their Pride, will be sufficient Evidence against them; as his being clothed with Purple and fine Linen, is mentioned Labe 16. 19.

The very Lands, and Goods, and Houses of Worldlin will be an Evidence against them: Their Gold and Silver, which the Coverous do now prefer before the everlafting Riches with Christ, will be an Evidence against them: Fames 5. 1, 2, 3, 4. Go to now, 70 rich Men, weep and bowl for your Miferies shat fault come upon you. Your Riches are corrupted, and your Garments Mot taten ; your Gold and your Silver is canbered, and the Ruft of them Ball be a Witnest against you, and fhall eat your Flest as it were Fire ; ye bave beaped Treafure tagether for the laft Days. Bebold, the Hire of the Labourers, which beve reaped down your Bields, which is of you kept back by Frand, crieth; and the Cries of them which have read are entred into the Ears of the Lard of Sabbath. To be lived in Pleasure on the Earth, and been wanten ; je bave nourified year Mearts as in a Day of Stanghter. Oth Worldlings would well confider this one Text; and therein observe whether a Life of Earthly Pleasure as fulness of worldly Glory and Gallantry, be as defirable as they imagine, and to what Time and Purpose they now lay up their Treasures; and how they must hear of these things hereaster; and what effect the review of their jovial Days will have upon their miferable con-

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demned Souls. 2. The very Circumstances of Time, Place, and the like, may evidence against his Condemnation. The Drunkard shall remember in such an Ale-house, I was fo oft drunk, and in such a Tavern I wasted my time. The Adulterer and Fornicator thall remember the very Time, the Place, the Room, the Bed, where they committed Wickedness. The Thief and Deceiver will remember the Time, Place, and the Persons they wro

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ed, and the things which they robbed or deceived them of. The Worldling will remember the Business which he preferred before the Service of God; the worldly Matters which had more of his Heart than his Maker and Redeemer had; the Work which he was doing when he should have been praying or reading, or Catechifing his Family, or thinking soberly of his latter End. A thousand of these will then come into his Mind, and be as so many Evidences against him to his Condemnation.

g. The very Effects also of Mens Sins will be an Evidence against them. The Wife and Children of a Drunkard are impoverished by his Sin; his Family and the Neighbourhood is disquieted by him. These will be so many Evidences against him. So will the Abuse of his own Reason, the enticing of others to the same

Sin, and hardning them by his Example.

One covetous unmerciful Landlord doth keep an hundred, or many hundred Perfons or Families in fo great Necessities, and Care and Labour, that they are sempted by it to overpass the Service of God, as having scarce time for it, or any Room for it in their troubled Thoughts; all these miserable Families and Persons, and all the Souls that are undone by this Temptation, will be so many Evidences against such Oppressors.

Yes, the Poor whom they have neglected to relieve when they might; the Sick whom they have neglected to vifit when they might, will all witness then against

the Unmerciful, Mat. 25.

The many ignorant, worldly, careless Sinners, that have perished under an idle and unsaithful Minister, will be so many Wienesses against him to his Condemnation? They may then cry out against him to his Face, [Iswas ignorant, Lord, and he never did so much as teach me, catechise me, nor tell me of these things; Iswas careless, and minded the World, and he let me go on quiets ly, and was as careless as I, had never plainly and faithfully warned me, so waken me from my Security.] And

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so their Blood will be required at his hands, though themselves also shall perish in their Sins, Eret. 33.7,8.

2. And as these Evidences will convince Men of Sin, so there are many more which will convince them of the greatness of their Sin. And these are so many, that it would too much lengthen my Discourse to fland on them. After I shall briefly touch.

1. The very Mercy of God in creating Men, in giving and continuing their Being to them, will be an Evidence for the Aggravation of their Sin against him. What, will you abuse him by whom it is that you are Men? will you speak to his Dishonour that giveth you your Speech? will you live to his Difhonour who giveding you your Lives? will you wrong him by his own Creatures? and neglect him without whom you cannot fubfilt? It see not exemple of upon of sufficient consultation

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2. The Redemption of Men by the Lord Jefet Christ, will be an Evidence to the exceeding Aggravation of their Sins. You funed against the Lord that bought you, 2 Pst. 2. i. When the Peast was prepared, and all things were ready, you made light of it, and found Excuses and would not come, Mat. 22. 4. 5. 6. Lute 14 17, 18. | Muft Chrift redeem von by fo dear a Price from Sin and Milery, and yet will you continue the Servants of Singland prefer your Slavery before your Freedom, and choose to be Satan's Dru ges, rather than to be the Servants of God? The Sorrows and Sufferings that Christ underwent for you, wills then prove the Increase of your burn Surrows. Attach neglected Redeemer it is that he will condemn And then you would be glad that it were but a Doctrine, that Christ never died for you, that you might not be condemned for refusing a Redeemer, and finning against him that shed his Blood for you. How deeply will his Wounds then wound your Confedences !.. You will then remember that to this end he both died, role and revived, that he might be Lord both of the Dead and the Living: And that he therefore died for C S

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all, that they which live, should not henceforth live to themselves, but to him that died for them and rose again; Rom. 14. 9. 2Cor. \$14, 15. Mat. 28. 18, 19, 20. I Pet. I. 17, 18. You will then understand that you were not your own, but were bought with a Price; and therefore should have gloristed him that bought you with your Bodies and Spirits, because they were his, I Cor. 6. 19, 20. This one Aggravation of your Sin will make you doubly and remedicity miserable, that you trod under foot the Son of God, and counted the Blood of the Covenant, wherewish you were sanctified, an unholy thing, Htb. 10. 26, 27, 28, 29. and crucified to your selves the Son of God afresh, and put him

to open Shame, Hib. 6. 4, 6.

3. Moreover, all the personal Mercies which they received, will be fo many Evidences for the Condemnation of the Lingodly. The very Earth that bore them, and yielded them its Fruits, while they themselves are unfruitful to God. The Air which they breathed in, the Food which nourifu'd them, the Clothes which cover'd them, the Houses which they dwelt in, the Beath that laboured for them, and all the Creatures that died for their Use : All these may rife up against them to their Condemnation. And the Judg may thus expostulate with them, [Did all these Mercies deserve no more Thanks? Should you not have served ham that so liberally maintained you? God thought not all these too good for you, and did you think your Mearts and Services 100 good for him? He ferred yours with the weary Labours of your fellow-Greatures ; and fhould you have grudged to bear his easy Yoak? They were your Slaves and Drudges, and you refused to be his free Servants and his Sons: They suffered Death to feed your Bodies, and you would not fuffer the short Forbearance of a little forbidden fleshly Pleasure, for the take of him that made you and redeemed you.

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O how many thousand Mercies of God will then bereviewed by those that neglected them, to the Hortor of their Souls, when they shall be upbraided by the Judg with their base Requital! All the Deliverances from Sickness and from Danger; all the Honours, and Privileges, and other Commodicies which fo much concented them, will then be God's Evidences to flame them and confound them. On this Supposition dock the Apostle reprove such, Rom. 2. 4, 5, 6. Despiss these the Riches of his Goodness, and Porbearance, and Long-Suffering, not knowing that the Goodness of God leadeth thee to Repentance ? But after thy bardness and imponietnt Hart, treasurest up unto thy felf Wrath against the Day of Winth and Revelation of the righteons Judgment of God, mbo we

render to every Man according to bis Deeds.

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4. Moreover, all the Means which God used for the Recovery of Sinners in the Day of their Visiration, will rife up against impenitent Souls in Judgment, to their Condemnation. You can hear Sermons carelelly and sleepily now : but O that you would consider how the Review of them will then awake you! You nowmake light of the Warnings of God and Man, and of all the wholesom Advice that is given you, but God will nor then make light of your Contempt. O what cutring Questions will they be to the Hearts of the Ungodly, when all the means that were used for their Good, are brought to their Remembrance on one fide, and the Temprations that drew them to Sin on the other Side and the Lord hall plead his Cause with their Consciences, and fay, [Was I fo hard a Mafter, or was my Work to unreasonable, or was my Wages to contemp ble that no Perswafions could draw you into my Service ? Was Saran to good a Master, or was his Works so honest and profitable, or was his Wages so desirable, that you would be so easily perswaded to do as he would have you? Was there more perfivading Reason in his Allurements and Deceits, than in all my holy Word and all the powerful Syrmons that you heard, or all the

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faithful Admonitions you received; or all the good Examples of the Righteous, or in all the Works of God which you beheld? Was not a Reason setch'd from the Love of God, from the Evil of Sin, the Blood of Christ, the Judgment to come, the Glory promised, the Torments threatned, as forcible with you, and as good in your Eyes to draw you to Holiness, as a Reason from a little fleshly Delight or worldly Gain, to draw

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and the contact of the bear to In the Name of God, Sinners, I intreat you to bethink your felves in time, how you will sufficiently anfwer fuch Questions as these. You should have feen God in every Creature that you beheld, and have read your Duty in all his Works; what can you look upon above you, or below you, or round about you, which might not have shewed you so much of the Wisdom, and Goodness, and Greatness of your Maker, as should have convinced you that it was your Duty to be devoted to his Will? and yet you have his written Word that speaks plainer than all these; and will you despise them all? will you not fee fo great a Light? will you not hear, fo loud and confrant Calls? Shall God and his Minifters focal in vain? And can you think that you shall not hear of this again, and pay for it one Day? you have the Bible and other good Books by you; why do you not read them? You have Ministers at hand; why do you not go to them, and earnestly ask them, Sirs, What must I do to be faved? and intreat them to teach you the Way to Life: You have some Neighbours that fear God; why do you not go to them, and take their good Advice, and imitate them in the Fear of God, and in a holy Diligence for your Souls? Now is the time for you to bestir your selves; Life and Death are before you, You have Gales of Grace to further your Voyage: There are more for you than against you. God will help you: his Spirit will help you: his Ministers will help you; every good Christian will help you; the Angels themselves will help you, if you will resolvedly

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your felves to the Work; and yet will you not r? Parience is wairing on you: Mercies are enticing u: Scourges are driving you: Judgment flayeth for u: The Lights of God fland burning by you to rect you: And yet will you not flir, but lie in arkness? And do you think you shall not hear of is? Do you think this will not one Day cost you ar?

IX. The ninth part of our Work is to thew you, but are those frivolous Excuses by which the Unrighteens ay then indeavour their Defence?

Having already shewed you what the Desence must

If any first demand, Whether the Evidence of their in will not so overwhelm the Sinner, that he will be peechless and past excuse? I answer, Before God hath fone with him, he will be fo; but it feems at first his lark Understanding, and partial corrupted Conscience will fet him upon a vain Defence, For Mat. 7. 22, 22. Christ celleth us, that Many will say to me in that Day. Lord, Lord, have we not prophefied in thy Name, and n thy Name have cast out Devils, and in thy Name have done many wonderful Works. And then will I profess to them, I never knew you, Depart from me ye Workers of Iniquity. And in Mat. 25. 11. the fooliff Virgins cry, [Lord, Lord, open tous.] And vir. 44 Then shall they also answer him, saying, Lord, when law we thee an hungred, or thirst, or a Stranger, or Naked, or Sick, or in Prison, and did not minuter unto thee? And verf. 24, 25. they fear not to cast some of the Causes of their neglect on God himself. Then he which had received the one Talent came and God. Lord. I knew thou art an hard Man, reaping where thou half not fown, and gathering where thou haft not ftrawed a and I was afraid, and went and hid thy Talent in the Earth; lo, there thou halt that is thine.

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Te is clear then, that Excuses they will be ready to make, and their full Conviction will be in order after these Excuses, (at least as in their Minds, if nor in Words) but what the particular Excuses will be, we may parely know by these Scriptures which recite them. and partly by hearing what the Ungodly do now fay for themselves. And because it is for their present Bepefit that I now make mention of them, that they may fee the Vanity of all fuch Excuses, I will mention them as I now meet with them in the Mouths of Sinners in our ordinary Discourse: and these Excuses are of several fores; some by which they would justify their Estate; fome Excuses of particular Actions; and that either in whole, or in part; some by which they would put by the Penalty, though they confess the Sin; some by which they lay the blame on other Men; and in Tome they would cast it upon God himself. I must rouch but fome of them very briefly.

The first Excuse, I am not guilty of these things which I am accused of. I did love God above all, and my Regover as my self. I did use the World but for Nacessity.

but God had my Heart.

and he will make thy Confcience know it: Look back, Man, upon thy Heart and Life: How feldom and how neglectfully didft thou think of God? how coldly didft thou worfhip him, or make any mention of him? how carelefly didft thou ferve him, and think much of all that thou didft therein? Thou rather thoughteft that his Service was making more ado than needs, and didft gradg at those that were more diligent than thy felf; but for the World, how heartly and how constantly didft thou seek and serve it? and yet wouldst thou now perswade the Judg that thou didft love God above all? He will shew thee thy naked Heart, and the Gourse of thy former Life, which shall convince thee of the contrary.

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The Second Excuse. I lived not is my graft Sie, but only in small Informities; I was no Murderty, or Adul terer, or Fornicator, or Thief, nar did I decrive or wrong

any, or take any thing by violence.

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Asfw. Was it not a gross Sin to love the World above God, and to neglect Christ that died for thee, and never to do him one Hour's hearry Service, but meerly o feek thy carnal felf, and to live to thy Flesh? Go will open thine Eyes then, and shew thee a thousand ros Sins, which thou now forgettest or makest light of; and it is not only groß Sin, but all Sin, great or mall, that deserveth the Wrath of God, and will cerrainly bring thee under it for ever, if thou have nor part in Christ co relieve thec. We to the Man that ever he was born that must answer in his own Name for his

imailest Offences! The third Excuse. I did it ignorantly; I have not that there was so much required to my Salvation. I thought less ado might have served the turn: and that if I look'd to my Body, God would tabe care of my Soul; and that it was better to truft bim what would become of me bereafter, than to trouble my Afind fo much about it. Had I known better, I

would baut done better. Anfar. If you knew not better, who was it long of but your felf? Did/God hide thefe things from your Did he nor tell them you in his Word as plainly as the Tongue of Man can speak, That except you were regenerate and born again, you (hould not enter into the Kingdom of God ? John 3, 3, 5. That withour Holin none Gould fee God, Hit. 12. 14. That you must firior to enter in at the firait Gate ; for many fhall fint to enter, and shall not be able, Labe 13. 24. That if you lived after the Fieth, you should die : and if by . the Spirit you mortified the Deeds of the Body, you should live, Ran. 8. 13. That if any Man have not the Spirit of Chriff, the fame is none of his, Ram &. g. And to be carnally minded is Death; but to be Spiritually minded is Life and Peace, Ran. 8. o.

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That you must not lay up for your selves a Treasure on Earth, where Rust and Moths do corrupt, and Thieves break through and steal, but must lay up for your selves a Treasure in Heaven, where Rust and Moths do not corrupt, nor Thieves break through and steal, Mat. 6. 19, 20. That you must seek first the Kingdom of God and the Righteousness thereof, Mat. 6. 23, and not labour for the Food that perisheth, but for the Food that endureth to everlasting Life, which Christ would have given you, John 6. 27. That if you be rissen with Christ, you must seek those things which are above, where Christ streeth at the right hand of God, and not the things that are on Earth, Col. 3. 1, 2, 3. Yea your very Conversation should be in Heaven, Phil. 2. 19, 20, 21.

What fay you? Did not God tell you all this and much more; and plainly tell it you? Turn to your Bibles and fee the Words, and let them witness against

you.

2. And could you think with any Reason, that your Souls being so much more precious than your Bodies, you should yet do so much more for your Bodies than your Souls? could you think all the Labour of your Lives little enough for a frail Body that must lie shortly in the Dirt; and that your Immortal Souls should be no more regarded? Could you think with any Reason, that your Souls should do so much for a Life of a sew Years continuance, and do no more for a Life that shall have no end?

3. And whereas you talk of truffing Gad mith your Souls, you did not truft him: You find but on that Pretence, carelefly difregard them. If you truft God, thew any Word of Promife that ever he gave you to eruft upon, that ever an impenitent, carnal, carelefs Perfon shall be saved: No; he hach told you enough to the contrary. And could you think that it was the Will of God that you should mind your Bodies more than your Souls, and this Life more than that to some?

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(41) Why, he hath bid you ftrive, and run, and fight, and abour, and care, and feek, and use Violence, and all Diligence for the fafety of your Souls, and for the Life to come: But where hath he bid you do fo for your Bodies? No, he knew that you were prone to do oo much for them; and therefore he hath bid you Care not, and labour not that is, Do it as if you did not: and let your Care and Labour for earthly Things be none in comparison of that for heavenly hings. You know God can as well maintain your ives without your Care and Labour, as fave your Souls virhout it: And yet you fee he will not, he doth not; You must plough, and sow, and reap, and thresh, for Ill God's Love and Care of you, and not fay, I will et all alone and trust God. And must you not much more use diligence in much greater Things? If you will crust God, you must crust him in his own Way, and in the use of his own Means.

The fourth Excuse. I may never brought up to Learning, I cannot so much as read : nor did my Parents over teach me any of these things, but only set me about my worldly Business, and provide Food and Rabnent for me? but uever once told me that I had a Soul to save or loss, and an ever-lasting Life to provide and prepare sor, and threefore I could

not come to the Knowledg of them.

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Anjar, The greater is their Sin who thus neglected you. But this is no sufficient Excuse for you. Heaven is not prepared for the Learned only; nor will Christ ask you at Judgment whether you are good Scholars or not, no nor so much as whether you could write or read. But consider well, Was not God's Word so plainly written, that the Unlearned might understand it? Did he not put it into the most familiar Scile, though he knew is would be offensive to the proud Scholars of the World, of purpose that he might sit is to the Capacities of the Ignorant And if you could not read, yet tell me, could not you have learned to read at 20 or 30 Years of Age, if you had been

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been but willing to befrow now and then an Hour m that end? Or at leaft, did you not live near some th could read? and could you not have procured then to read to you, or to help you? and did you not hear these things read to you in the Congregation by the Minister, or might have done if you would? and if your Parents did neglect you in your Youth, yet when you came to a fuller use of Reason, and heard of the Matters of Salvation from God's Word, did it not concern you to have looked to your felves, and to have redeemed that time which you lost-in your Youth, by doubling your Diligence when you came to riper Years? The Apostles gathered Churches among Heathens that never heard of Christ before; and convened many thousand Souls that were never once told of a Saviour, or the Way to Salvation, till they had pal a great part of their Lives. If you loitered till the latter part of the Day, it behoved you then to have bestirred your selves the more; and not to say, Through the Fault of my Parents, I loft the beginning of my Life, and therefore I will lofe all; they caught m not then, and therefore I will not learn now : Have you not feen some of your Neighbours who were as illeds cated as your felves, attain to much Knowledg afterwards by their Industry? and why might not you have done for if you had been as industrious as they? May not God and Conscience witness, that it was because you cared not for Knowledg, and would not be at pain ro get it, that you knew no more? Speak truth, Man in the Prefence of thy Judgs was thy Heare and Mind fer upon it? Didft thou pray daily for it to God? Didft thou use all the means thou couldst to get it? Didst thou attend diligently on the Word in publick, and think of what thou heardft when thou cameft home? Didft thou go to the Minister, or to others that could reach thee, and intreat them to tell thee the Way to Salvacion? Or didst thou not rather carelessy neglect these Matters, and hear a Sermon as a common tale, CVCB

en when the Minister was speaking of Heaven or of ell? It was not then thine unavoidable signorance, but

y Negligence.

Yea further, answer as in the Presence of God; Didst ou obey so far as thou didst thou? Or didst thou trather sin against that Knowledg which thou hads? hou knewest that the Soul was better than the Body, deverlasting Life more to be regarded than this unstrory Life; but didst thou regard it accordingly? you sare knewest that God was better than the forld, and Heaven than Earth: at least thou wast told it, but didst thou accordingly value him, and love m more? Thou knewest sure that there was no Saltion without Faith, and Repentance, and newest Life, and yet they were neglected. In a word, made thousand Sins which were committed, and Duties at were omitted against thy own Knowledg and Concence, will mart this Excuse.

The fifth Execute. I lived not under a powerful Mini-

at all.

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Anjow. And might you not have gone where a powful Minister was, with a little pains? Yes, did not e very plain Word that you heard read, tell you of the things? and might you not have had a Bible your ves, and found them there?

The fixth Excuse. I was a Stroant, and had no time n my Labour to mind these matters; I lived with an hard after that required all his own Work of me, but would also me no time for the Stroice of God. Or else, I was a Man, and had a great Charge to look after, and with hard Labour had much ado to live, so that I had no time heavenly things.

Answ. 1. Who should be first served, God or n? What should be first sought after, Heaven Earth? Did not Christ tell thee, One thing to resser ? Last 10.41, 42. Was it not as needful to see a you escape Damnation, and ger safe to Heaven

when this Life is ended, as to fee that you had For and Raiment for your felves and yours?

2. Did you fpend no time in Recreation, nor ldk nefs, nor vain talking? why might not that at leaft han

been (pent about heavenly things?

a. Could you have taken no time from your reft, or eating, or at other intermiffions? Man's Body will no endure to great Labours as have no intermiffion. An why then might not Godliness have been your Ease an Recreation?

4. Or might you not have minded these things ever when you were about your Labour, if you had but

Heart to them ?

5. At least you might have spent the Lord's own Day in hearing, reading and pondering of these Matters, when you were forced to forbear your world! Labours, even by the wholesom Law of the Land These therefore are all but vain Excuses; and God withoutly make thee speak out and plainly consess, it was not so much for want of Time or Helps, or warning as for want of a Heart to use them well. I should have sound some time, though it had been when should have slept, if my Heart had been but fer upo it.

The seventh Excuse. Little did I think to have so
this Day: I did not believe that ever God would be so seves
I thought his Threatnings had been but to keep Men in and
and I suspected either that the Scripture was not his Word, a
else I thought he would be better than his Word. I though
all that I heard of another Life had been uncertain; and there
fore was loth to let go a Certainty for an Uncertainty, au
lose my present Pleasures which I had in hand for the Hopse

that which I never did fee.

Aufw. He that will not know his Mifery by believing to prevent is, shall know it by feeling to endure it. You were told and told again when your Unbelief would bring you to. Did God's Word make Heaven an Earth? doth it support them, and secure them? an

not his Word fufficient Security for you to have uffed your Souls upon? did you know where was my better Security to be had? and where was any rer Ground for your Confidence? And did you think bafely and blafphemoufly of God, that he would fiffy his Word, left fuch as you should suffer? and at he was fain to rule the World by a Lie? Did God like the World so easily? and can he not govern it by he and righteous Means? what need God to say that hich he will not do, to awe Sinners? can he not awe em by Truth? is it not just that those should exertly perish, that will entertain such desperate Thoughts f God, and then by such wicked Imaginations encouge themselves in Sin against him?

And for the Truth of Scripture, God did not bid on believe it without Evidence. He flamped on it he Image of his own Purity and Perfection, that you light know it by that Image and Superfeription, if ou had Eyes to fee them: He fealed it by uncontrouled lultitudes of Miracles: He delivered it down to your ands by infallible Witneffes, fo that he left you no

com for rational Doubting.

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And you knew that the Matters of this World were of only uncertain, but certainly vain and transitory, and would shortly come to nothing, and leave you in iftress. If it had then been uncertain whether there sere a Glory and Misery hereafter, (as it was not) hould not Beason have taught you to prefer the least robabilities of an everlasting unspeakable Happiness, efore that which is certainly perishing and vain? These vain Excuses will but condemn you.

The eighth Excuse. I was so entired and persuaded by inners to do as they did, that I could not dony them; they

rould never let me reft.

Anjw. And were you not as earneftly perswaded by sod to forsake Sin and serve him, and yet that would not revail with you? You could not deny the Devils and roots, but you could deny God and all his Messen

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gers. Were not Ministers as earnest with you ever Week to repent and amend? What did Men com you with? with a little deluding fleshiy Pleasure & a few Days? And what did God entice you with with the Promise of endless unconceivable Felicity And if this were a smaller Matter in your Eyes the the other, then you have had your choice; be con tent with it, and thank your selves. In your Life-time you had the good things which you chose, and prefer red before Heaven, and therefore cannot expect to have Heaven besides.

The ninth Excuse. I lived among ungodly Pe fons, that derided all that feared God ; fo that if I be not done as they did, but bad made any more ado to faved, I should have been the very Scorn of the Place where

Out Er dence. Ho. He. Hernis

lived.

Anim: And was not Heaven worth the enduring a Scorn? Is not he worthy to go without it that think fo basely of it? Did not Christ rell you that if you wer ashamed of him before Men, he would be ashamed you before his Father and the Angels of Heaven! Mark 8. 28. He suffered more than Scorns for your and could not you fuffer a Scorn for him and your felves? feeing you chose rather to endure everlasting Torment, than a little derifion from ignorant Men take that which you made choice of. And feeing fo fmall a Matter would drive you from Heaven, and part God and you, as a Mock, as the Wind of a Man's Mouth no wonder if you be commanded to Depart from him into everlasting Fire.

The tenth Excuse. I had ungodly Persons to my Parents, or Mafters, or Landlord, or Governours, who threatned to undo me, if I had addicted my felf to fo firit a Life, and !

I would not believe and do as they did.

Anfin. What if they threatned you with present Death? Did not God also threaten you with everlasting Death, if you were not ruled by him? And whole threatning fhould you have chiefly feared? Is Man more

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readful than God? Is Death more terrible than Hell? id not Christ bid you fear not them that can kill the Boy, and after that can do no more; but fear bim that is able to estroy both Body and Sout in Hell-fire; year I say unto you, ar him? Mat. 10. 28. Luke 12. 4, 5. and lie. 51. 7. ear ye not the Reproach of Men, neither be afraid of their evilings. For the Moth (ball eat them up like a Garment, d the Worm (ball eat them like Wool : but my Righteenfarfs all be for ever, and my Salvation from Generation to Genetion. Seeing therefore you have chosen rather to fler from God for ever for your Sin, than to fuffer nall Matters for well-doing for a Moment, you must ver bear your own Choice. Christ told you beforeand, that if you could not forfake all the World and our own Lives for him, you could not be his Difeiles, Mat. 10. 37, 38, 39. And seeing you thought is Terms too hard, and would needs feek you out a etter Service, even take what you have chosen and and.

The eleventh Excuse. I saw so many follow their leasure and their worldly Business, and never took after these sher things, and so some go the other way, that I thought be God would not damn so great a Part of the World, and

erefore I ventured to do as the most did.

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Anfw. God will make good his Word upon many or w. Did you doubt of his Will, or of his Power? or his Will he hath told it you in his Word. For his ower he is as able to punish many as one Man. What all the World to him, hut as the Drop of a Bucket, as a Dust of the Ballance? He rold you before hand at the Gase was strait, and the Way to Heaven was rrow, and few did find it; and the Gate to Destruction was wide, and the Way was broad, and many did neer in at it. Mat. 7, 13, 14. And if you would not clieve him, you must bear what your Unbelief hath rought you to. What if you had twenty Children, r Servants, or Friends, and the greater part of them tould prove salse to you and seek your Destruction.

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or prove disobedient, and turn to your Enemy? wo you think it a good Excuse if the rest should do like because of their Example? will you theres wrong God because you see others wrong him? wo you fpit in the Face of your own Father if you i others do fo? God warned you, that you should I follow a Multitude to do Evil, Exed. 23. 2. And if you will do as most do, you must even speed as m Beed. You should not so much consider who the be, as what they do, and whither they go, and w they forfake, and what they lofe, and what firength in the Reasons that move them to do this. And th you would find, it is God they for take, it is Sis th choose; it is Heaven they lose, it is Hell they run int and it is no true Reason, but Satan's Delusion and & fual Inclination that lead them to it. - And should M be imitated, be they many, or be they few, in fuch Course as this?

The twelfth Excuse. I saw so many Faults in the that were accounted Godly, and saw so much Division and them, that I thought they were as had as others; and among opinions, I knew not what Religion to be of.

Aniw. 1. A Spot is soonest seen in the fairest Cloth And the malicious World useth to make such far work than they are.

2. But suppose all were true that Malice faith of some

you could not fay the like by others.

3. Or if you could, yet it was God's Law, and mens Faults that was made the Rule for you to live by

Will it excuse you that others are bad?

4. And from their diverse Opinions, you should have taken counsel at God's Word, which was right: Do you first search the Scripture impartially, as willing a know the Truth, that you might obey it? and do you pray daily that God would lead you into the Truth and did you obey as much as you knew? Did you so with the Godly so tar as they are all agreed? they are all agreed in the Fundamental Articles of Christian is

in all things absolutely necessary to a holy Life, it to Salvation: that all known Sints to be for aken, all known Duty to be done. Why did you not far then agree with them? Alas, the Imperfections the Godly, and the falle Accusations of the malius World, will prove but a poor Cover for your willingodliness, and Christ will convince you of the

nicy of chefe Excuses.

The chirecenth Excuse. The Scriptures were so day is I could not understand them. And I saw the wises an differ so much in the Exposition of them, that I thought was in vain for me to transle my self about them. If God ould have had as live according to the Scriptures, he would be according to the Scriptures, be would be according to the Scriptures.

Answ. 1, . It is all plainly written according so the lature of the Subject : But a prejudiced, dilaffected, es or bur untaught, difuled Soul cannot at first underand the plainest Teaching. The plainest Greek or ebrew Grammar that can be written, will be urterly ofcure to him that is but newly entred the English chool; yea after many Years time that he spends in carning. Did you ftudy hard, and pray for God's eaching, and enquire of others, and wair patiently in hrift's School, that you might come to farther Knowdg by degrees? and were you willing to know even nose Truths that called you out to felf-denial, and that id put you on the hardest Flesh-displeasing Duries? ad you done thus, you would have admired the Light the Holy Scripture, and now have rejoiced that everou faw them, and not have quarrelled at its feeming arkness. This Word might have made you mile to Salation, as it hath done others, Ad. 20, 32. a Tim. g. 5, 16, 17. This Law of the Lord is perfect, converti be Soul; the Testimony of the Lord is sure, making wife the imple; the Statutes of the Lord are right, regucing the feart; the Commandment of the Lord is pare, enlightning the Eyes. Pfal. 19. 7. 8.

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2. So much as is of Necessiry to Salvation, is as plant as you could defire. Yet if you be judged by chee you will be condemned: For you did not obey the which was most plain. What Darkness is in such Word as these, Except ye repent, ye shall all perish. Luke as you not the World, nor the things in the World: any Mail love the World, the Love of the Father is not in him of John 2. 15. He that will come after me, let him den himself? Sec. Mat. 16. 24.

g. If there had been nothing that feemed difficult to you, would you not have despited its simplicity, and have thought your selves wife enough at the first

Reading, and needed no more?

The fourteenth Excuse. There were so many feeming Contractions in the Scripture, and so many strange improbabil

things, that I could not believe it.

Ansib. The Contradictions were in your fancy, that did not understand the Word which you read. Must the raw unexperienced Learner despite his Book or Teacher, as oft as in his Ignorance he thinks he meen with Contradictions? Did you think God was no wifer than you, and understood not himself, because you understood him not? Nor could reconcile his own Words, because you could not reconcile them? You would needs be a Judg of the Law, instead of obeying it, and speak evil of it rather than do it, Jam. 4, 11.

2. And those things which you called improbable in the Word, were the Wonders of God, of purpose to confirm it. If it had not been confirmed by Wonders, you would have thought it unproveds and yet now it is so confirmed, you will not believe the Doctrine, because the Witness seems incredible. And that is, because they are Matters above the Power of Man: as if they were therefore above the Power of God! You shall at last have your Eyes so far opened, as to see those seeming Contradictions reconciled, and the certainty of shose things which you accounted improbable: that you may be forced to confess the Folly of

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ur Arrogancy and Unbelief: and then God will judg u in Righteouineis, who prefumed unrighteoully

ig him and his Word. The fifteenth Excule. It formed fo utility a thing me, that the merciful God (bould damn moft of the wid to everlasting Fire, that I could not believe it.

Anfw. I. And did it not feem as unlikely to you,

at his Word should be falle?

2. Should it not have feemed as unlikely that the overnour of the World should be unjust, and suffer his w to be unexecuted, and the worst to speed as well as e best, and to suffer vile finful Dust to despise his lercy, and abuse his Patience, and turn all his Creaures against him without due Punishment?

3. Did you not feel Pain and Mifery begin in this

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4. You law Toads and Serpents which had never fined: And you would rather live in any tolerable Suf-ering than be a Toad. And is it not Reason that it hould go worse with contemptuous Sinners, than with

hose Creatures that never finned?

Could you expect that those should come to Heaven, that would not believe there was fuch a stare, but refused it; and preferred the World before ? And to be out of Heaven, is to be out of all Hapincis: and he that is fo out of all Happiness, ar nows that he loft it by his own Folly, must needs tornent himself with such Considerations, were there ho ther Torments. And as Man is capable of greater relicity than Brutes, fo must be peeds be expable of

The fixteenth Excuse. The things which God primited is Harves, and threatened in Hill, were all out of my Sight; and therefore I could not beartily believe them. Had I have once feer them, or spoke with one that had feer them, I found have contemned the abings of the

World.

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Anfw. Will you not believe till you fee or feel? W not God's Word fufficient Evidence? would you believed one from the dead that had told you he feen fuch things? and would you not believe Sta that faw them? Act. 7. 56. Or Faul that heard and I them? 2 Cor. 12. 3, 4. Nor Christ that came purpo ly from Heaven to reveal them? why Flesh and Bl cannot fee them. You fee not God : will you to therefore believe that there is a God? Indeed, wha ever you imagine, if you would not believe Mosts at the Prophets, Christ and his Apostles, neither wo you have believed though one had rifen from the dead For God's Word is more credible than a dead Man's and Christ did rife from the dead to attest it. Blesse are they that have not feen, and yes believed. Name faw no Rain when he was preparing the Ark: bur be cause he believed, the made ready and escaped, Hib. 11. 7. when the World that would not believe did periff But feeing God's Word was of no more weight with you, and no Knowledg would ferve your turn but, by feeing and feeling; you shall fee and feel everlastingly to YOUR S. Frow.

The seventeeth Excuse. It was so first a Law that God would have ruled me by, and the Way to Heaven was so strait and difficult, that I could not endure it. I was no

able to deny my Ftefb, and live fuch a Life.

white. 1. You were not able, because you were not willing. What was there but your own wicked Heart that should make such a Life seem grievous to you! Every thing is hard and grievous to him who loaths it, and whose Heart is against at. The chief thing that God called you to, was to love him, and make him your Delight: and are Love and Delight such grievous things? It was not grievous to you to love your Meas, or Drink, or Money: It was no hard matter to you to love a briend that loved you; no nor to love your Shawhich was your Enemy: and what should make it seem hard to love God, but a wicked Heart? Is not he better

etter and more lovely than all these? And had you but wed him, all the rest of his Service would have feemed easy to you. To think of him, to speak of him, pray to him, to praise him; yea, to deny all and ther for him, would have been sweet and pleasant to ou, so far as you had loved him. It was not God herefore, but your own naughty Hearts that made his york seem grievous to you, and the Way to Heaven em hard. He told you truly, that his Yoak was easy, ad his Burden light, and his Commandments were not rievous, Mat. 11, 29, 1 Jahn 5, 3. They that tried

nem found them the very Joy and Delight of their ouls; and why could not you do fo?

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2. But what if the Way to Heaven had been harder han it was? Was not Heaven worth your Labour? Vere you afraid of being a lofer by it? Could not fod require your Labour or Sufferings? Doth any reent when they come to Heaven, that it coft them fo ear to come thicher? And is not Hell worfe than the ardef! Way to Heaven? Seeing you have chosen Hell to fave you a Labour and Suffering in this Life, you nust have your Choice. And feeing you thought not verlafting Life to be worth fo much as God required, at is, the accepting thankfully, and minding, and teking, and preferring it before this Life, you have one to blame for the lofs of it but your felves.

The eighteenth Excuse. It was God that made me of sensual Nature: He gave me an Appetite to Meat, and rink, and Ease, and Lust: he gave me that Fiest which led me; how then can be condumn me, for living according

the Nature which be gave me?

Answ. He gave that Appetite to be exercised modeately under the Rule of Reason, for the Preservation and Propagation of Mankind: Bur did he notatio give you Reason to govern that Appetite? and the Revelation of his Will to guide that Reason? He gave you your Flesh to be a Servant, and not a Master. Your Beast hath fieldly Appetite without Reason; and there-



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fore God hath put him under you, who have Realesthat you should rule him. Will you let your Bead do what he list, and madly run upon whom he is and say, you'do but let him live according to his Nature which God hath given him? Why God that gave his such a Nature, did intend him to be ruled by a higher Nature, even by the Reason which he gave to you; and so he did also by your Flesh and sensus Appetite.

The nineteenth Excuse. But I lived among so man Baits which enticed this Flesh, that I could not resist them. My Meat was a Snare to me, my Drink a Snare, my Clotus, my House, my Land a Snare, every Brauty that I saw was a Snare: and the better all these were, the stronger was my Snare. If God would not have had my Heart ensured and drawn from him, he should not have put so many Baits in my way. Tea and they were so near to me, and daily with my, that though I was resolved to sorbear them before, yet who

they were brought to my hand, I could not forbear.

Aniw. Is this the Thanks that God rath for his Mercies? He fent you all thefe as Favours from his out hand: he wrote his own Name upon them, that is them you might fee his Power, and Wisdom, and Goodness, and to be led up to the Consideration of him, that you might fall in love with himfelf, who was the Fountain, the Life, the End of all. And do you overlook God in the Creature, and live as without him in the World, and dote upon that which should have drawn you to himfelf, and then lay the Blame on God? If he fend a Sutor to speak to you in his Name, and swrite you a Love-Letter with his own Hand, will you fall in love with the Messengers or the Letter, and neglect the Sender, and then blame him that wrote his Letter on so fair a Paper, or in so near a Hand, or that fent it by fush a comely Messenger? Ceeminly, these Excuses are too gross, to take with the wise and righteoms God, or to feem sufficient to a well informed Conscience.

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2. And whereas you speak of the Power of she copiests, was there not much more in God, in Christ, the promised Glory, to have drawn your Heart anoer Way? Why then did not these take as much with a as the other? You could not choose sor sowine may not seen at the content of the process of the could present and such things as a Dog, or a Swine may not as well as a Man: but you could choose, when a rist and Glory were oftered you; yea you did choose refuse the Offer, and tread them under Feer by our neglect. When Saran set your Cups, and your arlots, and your Profits before you on one side; did ot God set his Favour and everlassing Happin so on he other side? And was it wise or equal Dealing, to refer your Lusts before that Glory?

g. Moreover, it was not in the Power of any of hole Baits to force your Will, or to needlitate you to hoose them. They could be but Baits to entice you, nd it was still in your own Choice, whether your vould yield to the Enticement, and choose them or not, shall every Man be salle to God that hath any Bait to ntice him from him? will you excuse your Child or Friend, if he would be salle to you, upon as great Enticements as these? If a Cup of Drink, or a Mirore, or a little Gain, could draw him more than all your Love and Interest. I do not think you would hold him.

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And whereas you speak of the nearness and continuous of these Allurements, I would fain know, was not God as may you, and continually near you, to draw you to himself? Faith might have seen him, though Fiesh and Blood cannot. Did he not stand by you when you were in your Cups and lustful Pleasures? Did he not tell you of the Danger, and offer you far better things, if you would obey him and despise those Bairs? But you would hearken to note of this; you should have remembred that he stood over you, and was looking on you, and you should have said as Josith.

Gen. 20. 9. How can I do this great Wichedness, and against God? You had also Scripture near you, as Reason near you, and Conscience near you, as well a the Baix was near you. And therefore this is a walk of the Baix was near you.

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The eventical Excuse. It was God that let loof to Devil to tempt me; and he was too subtile for me to dis with; and therefore what wonder if I finned and were own com?

Answ. 1. He did not let loose the Devil to confirme you to Sin. He could but entiet, and you might choose whether you would yield. The Devil could neither make you fin against your Will, nor yet necession you to be willing.

2: You were a fure Friend to Christ that while, that would for sake him as oft as you were tempted by the Devil. Is that a Friend or a Servant worthy to be regarded, that will disobey you, or betray you as oft as

he is rempted to it?

Will you excuse your Servant if he leave your Work undone, and follow Cards, or Dice, or the Alchouse, and say I was tempted to it by one that was cunninger than I? Shall every Murderer or Thief escape handing, because the Devil was too cunning for him in his Temptations? Would you have the Jury or the

Judg to take this for a good Excuse?

4. And why did you not hearken to God that enticed you the other way? You forget what Helps he afforded you to discover the Wiles of Saran, and to vanquish the Temptation? He told you it was an Enemy that tempted you: and would you hearken to an Enemy? He told you it was a Dream, a Shadow, a painted Pleasure, a guilded Careas, a lying Promise, and deceirful Vanity by which you were tempted; and yet would you regard it before your God? He told you that it was your God, your Saviour, your Hope, your everlating Happiness that the Tempter would beguile you of: And yet would you be beguiled? He sold you, and plainly,

lainly, and often told you that the Temper would ad you to eremal Fire, and undo you everlaftingly bere you were aware; and that a fatal Hook was coverwith that Bait: And yet would you fwallow it?

s. It is plain by all this that it was not your natural reakness of Faculties that caused you to be overome by the Subtilties of the Devil, as a filly Child deceived by a crafty Fellow that overwith him; at it was your Carelesness, Inconsiderateness, your insual Inclinations, and vicious Disposition, that drew ou to a wilful Obeying of the Tempter, and rejecting he wholesom Advice of Christ. This therefore is a rivolous Excuse of your Sin.

The one and twentieth Excuse. But I hope you will not fay that all Men have Free Will! And if my Will were

not free, how could Ichoofe but fin?

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Answ. 1. Your Will was not free from God's Rule and Government. 2. Nor was it free from its natural Inclination to Good in general; for either of these were more properly Slavery. 2. Nor was it free from the influence of a dark Understanding. 4. Nor free from the contracted vitious Inclination. 5. Nor freed from the Temptations of the Flesh, the World, and the Devil.

But it was, r. Free from any natural Determination to Evil, or to any thing that was doubtful. 2. And free from the Coaction or Violence of any. 3. And free from an irrefifiible Determination of any exercious Caufe, at least ordinarily. So that naturally, as Men, you have the Power or Faculty of determining your own. Wills, and by your Wills of ruling your inferious Faculties in a great measure; yes, of ruling the Senfes and the Phantafy it felf, which doth so much to dispose of our Understanding. And if your Wills, which are naturally free, are yet so habitually vitious, that they encline you to doevil, that is not an Excuse, but an Aggravation of your Sin. But of this more under the next.

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The two and twentieth Excuse. But I have not Power of my self to do any thing that is good: what can the Creture do? without Christ we can do nothing. It is God that must give me Ability, or I can have none; and if he had give it me, I had not been an Unbeliever or Impenitent. I can more believe of my self, than I can julfil the Law of more believe of my self, than I can julfil the Law of metals.

felf.

Anjin. r. These are the vain Cavils of learned Folly, which God will easify answer in a Word. The Word [Power] is taken in several Senses. Sometime, and most commonly and fitly, for a Faculty or a Strength by which a Man can do his Dury if he will. This physical Power you have, and the worst of Sinners have while they are Men on Earth. Were they actually will ling, they might acceptably perform sincere Obedience; and were they dispositively willing, they might actually believe and will. And thus the Ungodly have Power to believe.

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Sometime the word [Power] is taken for Authority or Leave, for legal or civil Power. And thus you have all not only Power or Liberty to believe, but also a Command which makes it your Duty, and a Threatning adjoined, which will condemn you if you do not.

Sometime the Word [Power] is taken ethically, and less properly, for a Disposition, Inclination, Habit, or Freedom from the contrary Habit or Disposition. And in this Sense it's true, that none but the effectually called have a Power to believe. Eur then observe, a. That this is but a Moral, less proper, and not a Physical proper Impotency: And therefore Assis chuseth rather to say that all Men have proper to believe, but all have not a Will, or Paith it self; because we use to difference Power from Williaguss; and Willinguss actuateth the Power which we hadbefore. And therefore our Divines choose rather to cal Grace a Habit when they speak exactly, than a Power; and Dr. Twis devides the Arminians for talking of a Power subjected in a Power.

oper. 2. Note that this Imporency is but the fa ning with your Unwillingness and wilful Blindness in nother Word. 3. Note that this Impotency is long of our selves as to the Original, and much more as to the ot curing and removing of it. Hath God given you o means towards the Cure of this Disability, which ou have neglected? A. Note that this Importancy is ot a just Excuse, but an Aggravation of your Sin. If ou were willing to be the Servant of Christ, and yet vere not able either because he would not accept you. or because of a want of natural Faculties, or because of ome other natural Difficulty which the willingest Mind could not overcome, this were some Excuse: But to be habitually wilful in refusing Grace, is worse than to be meerly actually unwilling. If a Man'have to accustomed himself to Murder, Drunkenness, Stealing or the like Wickedness, so far that he cannot leave it. will you therefore forgive him, or will any Judg or Jury hold him excused? Or rather think him the more unfit for Mercy? 4. Note also that the want of a supernatural Habit, no nor the Presence of the contrary Habit, do not efficiently determine the Will to particular Acts, much less take away its natural Freedom. 6. And that till Habits attain an utter Predominancy, (at leaft) there is a Power remaining in the Will to refift them, and use Means against them. Though eventually the perverse Inclination may hinder the afe of it.

The three and twentieth Excuse. I have brard from learned Men, that God doth determine all Actions, natural and free, as the first efficient physical immediate Cause : or etfe nothing could act. And then it was not long of me that I chose forbidden Objects, but of bim that irrefftibly moved me thereto. and whole Influment I was.

Anjw, This is a trick of that Wisdom which is Foolishness with God, and to be deceived by vain Phi-

losophy.

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1. The very Principle it felf is most likely to be false, and those that tell you this do err. Much more, 1.

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think, may be faid against it than for it.

2. I am fure it is either falfe, or irreconcileable with God's Holinefs, and Man's Liberty and Culpability; for that its a mad thing to deceive your felves with fuch philosophical Uncertainties, when the Truth which you oppose by it is infallibly acrtain. That God is not the Author of Sill, but Man himself, who is justify condemned for it, is undoubtedly true: and would you obscure so clear a Truth, by searching into Points beyond humane Reach if not unsound, as you conclude them?

The four and twentieth Excuse. But at least, those learned Divines among us that doubt of this, do yet say that the Will is necessarily and infallibly determined by the gradical Understanding, and that is at much unrestitibly necessis and therefore whatever all was done by my Understanding or Will, was time necessistated, and I could not bely it. They say, Liberty is but the Asting of the Faculty agreeshly to its Nature: And it was God as Creator that gave Adam but Faculties, and God by providential Dispose, that presented all Objects to him, by which his Understanding, and

fo bie Will were unavoidably necefficated.

Anja. This is of the same Nature with the former auncertain, if not certainly salfe. Were this true, for ought we can see, it would lay all the Sin and Misery of this World on God, as the unresistible necessitating Cause; which because we know intellibly to be salfe, we have no reason to take such Principles to be true which inser it. The Understanding doth not by a necessary Efficiency determine the Will, but morally; or rather, is regularly a Condition or necessary Antecedent, without which it may not determine it self. Yea the Will by commanding the Sense and Phastasy, doth much to determine the Understanding. As the Eye is not necessary to any going, but to my going right, so is notethe Understanding's Guidance necessary to my

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y willing, (there the fimple Apprehension may here) but to my right willing. There are other very determining the Will. Or if the Understanding didnermine the Will efficiently and accellatily, he is not cry, act of the Understanding that must do it. If it so, when it saith, This such be done, and saith it apportunately; yet not when it only saith, This may adone, or you may venture on it, which is the compare which it hath in Sio.

I am not pleased that these curious Objections fall the Way, nor do I delight to put them into valgareads; but finding many young Scholars and others that are conversed with them, assaulted with these Temptions, I thought meet to give a Touch, and but a fouch, to take them out of their way: As Nr. Fanny hath done more fully in the Pressee to his Hidden Manna, on this last point, so which I refer you. I

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The Will of Man in its very Dominion doth bear od's Image. It is a felf-determining Power, chough be biaffed by Habits, and needs a Guide. As the Heart nd Vital Spirits by which it afteth, are to the reft of he Body, So is it to the Soul. The Light of Nature hath taught all the World to carry the Guilt of every Crime to the Will of Man, and there to leave it. U on this all Laws and Judgments are grounded. From Ig porance and intellectual Weakness, Men commonly fesch Excuses for their Faults; but from the Will they are ag travated. If we think it strange that Man's Will should be the first Cause, so much as of a finful Mode, and anwer all occurring Objections: it may fuffice that we are errain the Holy Majesty is not the Author of Sin ; and he is able to make all this as plain as the Sun, and eafily inswer all these vain Excuses, though we should be una ble. And if we be much ignorant of the Frame and Motions of our own Souls, and especially of that high felf-determining Principle, free-Will, the great Sprin of our Actions, and the curious Engine by which Go

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doth spientially govern the World, it is no wonder, confidering that the Soul can know it self but by Reflection and God gave us a Soul to use, rather than to know itself; and to know its Qualities and Operations, rather than its Effence.

The five and twentieth Excuse. No Man can be fatel nor avoid any Sin, nor believe in Christ, hat those whom Go hath predestinated thereso. I was under an irreversible Su tence before I was born: and therefore I do nothing but whit I was predestinated to do; and if God decreed not to save me

bow could I belp it ?

Asfw. I. God's Judgments are more plain, but he Decrees or secret Purposes are mysterious: And to da ken Certainties, by having recourse to Points obscure, in part of Christian Wildom. God told you you Duty in his Word, and on what Terms you must be judged to Life or Death; hither should you have to course for Direction, and not to the unsearchable Mysteries of his Mind.

2. God decreeth not to condemn any but for Sin. Sin I fay, is the Caufe of that Condemnation, though in

of his Decree.

a. God's Decrees are Acts Immanent in himself, and make no change on you, and therefore do not no efficate you to fin, any more than his Fore-knowled doth. For both cause only a necessity of Confequence, which is Logical, as the Divines on both side do confess. And therefore this no more caused you to fin, than if there had been no such Decree. And it's Doube whether that Decree be not negative; a willing Suspending of the Divine Will, as to evil; or at more approse to permit it.

The fix and twentieth Excuse. If it be no more, no doth it make my Perdition unavoidable; for even God's Fore knowledg doth so; for if he foreknow it, all the World cannot

binder it from coming to pass.

will do of else be the Cause of it? If you foreknow

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at the Sun will rife to morrow, that doth not cause is rife. If you foreknow that one Man will me other, you are not the Cause of it by foreknowing So is it here.

The feven and twentieth Excuse. God might baut hin-

ed my Sin and Damnation if be would. Anho. And will you wilfully fin, and think to escape cause God doth not hinder you? The Prince that kes a Law against Murder, could lock you up, and ep you from being a Murderer. But are you excuple if he do not? We are certain that God could have ndered all the Sin and Death, and Confusion, and ifery that is in the Word; and we are as certain that doth not hinder it (but by forbidding it, and giving en means against it:) and we are certain that he is off, and Good, and Wife in all, and not bound to nder it : And what his Reasons are, you may better ow hereafter: In the mean time, you had been bethave looked to your own Dury. .

The eight and twentieth Excuse. How could I be favif Christ-did not die for me ? He died but for his Elect :

d none could be faved without his Death.

Asfw. He did die for you, and for more than his led, though he absolutely purposed only their Salvaon. Your Sins crucified him, and your Debe lay on him; and he fo far ranfomed you, that nothing it your wilful Refufal of the Benefits could have conmned you.

The nine and twentieth Excuse. It was Adam's Six at brought me into this Depravedness of Will, which I can

TO SA THE TOTAL OF THE STATE OF icher cure, nor could prevent.

Anfin. 1. If Adam cast away his Holiness, he could more convey that to us which he cast away, than a obleman that is a Traitor, can convey his loft Inherince or Honours to his Son.

2. You perish not only for your Original Sin, but for jecting the recovering Mercy of the Redcemer : you hight have had Christ and Life in him for the accepting.

The chirtieth Execute. God will require to more than gives. He gave me not Grace to vepalls and believe; without his Gift I could not have it.

Answ. 1. God will justly require more than he is verh; that he improvement of his Gifts, as Mar. 25. shows. He gave Adam but a Power to perfever and not attnat Perfeverance: Yet did he justly published for want of the Act; even for not using by how will the Power which he had given him.

2. It is long of your felf if God did not give Grace to believe: It was because you wilfully refu fome preparatory Grace. Christ found you at a gr diffance from him, and he gave you Grace fuffici to have brought you starer to him than you were; you had Grace sufficient to have made you better than you were, and reffrained many Sins, and brought you to t means, when you rurned your back on them: tho the were not fufficient to cause you to believe, it was sufficient to have brought you ments to believing; and through your own wilfulness, became not effettual; even as Add had sufficient Grace to have stood, which was not effection So that you had not only Christ offered to you, if you would but accept him; but you had daily and precio Helps and Means, to have cared your Wills, and car fed you to accept him; for neglect of which, and f for not believing, and fo for all your other Sins, you justly perish.

The one and chircieth Excuse. Alas, Man' is a Work a dry Leaf! Job 13.25. a filly foolish Creature, and there fore his Actions be not regardable, nor deserve so great a Po

nishment.

Anim. Though he be a Worm, and as nothing we God, and foolish by Sin, yet he is naturally so noble a Creature, that the Image of God was on him, Gen. 12 26, and 5. 1. James 3. 9. and the World made his Servants, and Angels his Attendants, Heb. 1. 14, so noble that Christ died for him, God takes special care of him; he is capable of knowing and enjoying God.

d Heaven is nor thought too good for him if he will cy. And he that is capable of fo great Good, muft capable of as great Evil, and his Ways nor to be fo erlooked by that God that hath undertaken to be Governour. When it tendeth to Infidelity, the vil will teach you to debase Man, even lower than d would do.

The two and thirtieth Excuse. Sin is no Being : and

Il Men be damned for that which is nothing? Atfw. 1. It is fuch a Mode as deformeth God's Creae. It is a moral Being. It is a Relation of our tions and Hearts to God's Will and Law.

2. They that fay, Sin is nothing, fay Pain and Lofs nothing too. You shall therefore be paid with one thing for another. Make light of your Milery, and

y, it is nothing, as you did of your Sin.

3. Will you take this for a good Excuse from your hildren or Servanes, if they abuse you? or from a pief or a Murderer? Thall he escape by telling the dg that his Sin was nothing? Or rather have Death, hich is nothing, as the just Reward of it?

The three and thirtieth Excuse: But Shi is a transf-Thing. At least it doth God no harm, and therefore we

uld be do us fo much barm for it ?

The complete of the second of

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Aufin, I. It hurrs not God, because he is above rt. No thanks to you if he be out of your reach. You may wrong him, when you cannot burt him. id the Wrong deferves as much as you can bear. If a airor endeavour the Death of the Prince in vain Endeavour deferves Death, though he never has n. 4 You despise God's Law and Authority; you afe the Blaspheming of his Name, Rom. 2.24 Is it a Preffing him as a Care is prefled with Sheaves, 105 2. 13. and a Grieving of him.

3. And you wrong his Image, his Church, the p

k Good, and the Souls of others.

The four and thirtieth Excuse. But God's Name it fo ed and mereiful, that fiere he will not damy his own CreaAsfor. 1. A merciful Judg will hang a Man to Fault against Man: By proportion then what is due Sin against God?

2. All the Death and Calamity which you fee int World, comes from the Anger of this merciful Go why then may not future Mifety come from it?

3. God knoweth his own Mercy better than you d

4. He is infinitely merciful but it is to the Hein Mercy, not to the final Rejectors of his Mercy.

s. Hath not God been marciful to thee in bear with thee fo long, and offering thee Grace in the Blos of Chrift, till thou didft wilfully reject it? Thou we confels to thy everlasting Wo that God was merciful had he not been fo merciful, thou wouldst not have fo miserable for rejecting it.

The five and effirtieth Excuse. I would not so torn

mine Enemy my felf.

Anfin. No reason you should. Is it all one to wro you, and to wrong the God of Heaven? God is the o ly Judg of his own Wrongs.

The fixth and thirtieth Excuse. All Men are Sixu

and I was but a Sinner.

Answ. All were not impenitent, unbelieving, relations Sinners, and therefore all are not unpardoned, condemned Sinners. All did not live after the Flesh, at refuse to the last to be converted as you did. God witten you better to difference between Sinners and Sinners.

The seven and thirtieth Excuse. But if the bave satisfied for my Sins, and died for me, then be can I justly suffer for the same Sins? will God punish one twice?

Anfin. . . . Christ suffered for Man in the Nats of Man; but not in your Person, nor you in himwas not you that provided the Price, but God hi self: Christ was not Man's Delegate in satisfying, therefore received not his Instructions from us, nor (67)

on our Terms, but his own. It was not the fame of which the Law threatned, that Christ underwents that was the Damnation of the Sinner himself, and the Sustering of another for him; it cannot there to be yours but on Christ's own Terms. He died thy Sin, but with this intent, that for all that if thou use him, thou shalt die thy self. It is therefore no ong to thee to die, for it was not thou that dieds fore, and Christ will take it for no wrong to him: he will judg thee to that Death. It is for refusing thrist that died for thee, that thou must perish for the control of the control of

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The eight and thirtieth Excuse. But I did not result ist. Ibelieved and trusted in him to the last; and repentof my Sins, though I sometime was overtains with

Asfir. Had this been true, thy Sin would not have ademned thee. But there is no mocking God. He if there there then thy naked Heart, and convince outlands that thought they believed and repented, that leed they did not. By thy Works also will this be covered, that is, by the main beneard fcope of thy e, as Mat. 25. throughout, and Jam. 2.

The nine and chirciech Excuse. I did many good

Anfa. Thy good Works were thy Sins, because ined they were not good, being not done in fineerity of
art for God. The best Man's Works have some ranity, which nothing can cleanse but the Blood of
rist, which thou hast made light of, and therefore
it no part in. If all thy Life had been spent in pertworks except one day, they would not make satistion for the Sins of, that Day. For they are but pare
thy Duty. Wo to him that hath no better a Saviat Judgment, than his own good Works.

The forcieth Excuse. I lived in Poverty and Mility on the, and therefore I have I have bad my Sufferinghers.

( 68 3 and Shall not fuffer in this World and another too.

1. By that Rule all poor Men and Murderers, at Thieves that are tormented and hanged, should be far ed. But as Godliness hath the Promise of this Li and that to come, fo Impenitency and Wickedness ha the Threatning of this Life and that to come.

2. The Devils and the damned have suffered much more than you already; and yet they are never nearer a Deliverance. When thou half suffere ten thousand Years, thy Pain will be never the neare an end. How then can a little Mifery on Earth pr vent it? Alas, poor Soul, these are but the Foretasts a Beginnings of thy Sorrow. Nothing but Pards through the Blood of Christ could have prevented a Condemnation; and that thou rejectedit by Infideli and Imperintency. His Sufferings would have faved the if thou hadft not refused him; but all thy own Suf rings will yield thee no Relief.

So much for the answering of the vain Excuses which poor Sinners are ready to make for themselves; when in I have been to large, as that this part I confess disproportionable to the rest; but it was for these t

Reasons.

I. That poor careless Souls might see the Vanity fuch Defences; and confider if fuch a Worm as I d eafily confuce them, how eafily and how terribly they be all answered by their Tude?

2. I did it the rather, that godly Christians mis the better understand how to deal with these vain E cufes when they meet with them; which will be dai

if they deal with Men in this fad Condition.

x. We have done with that part of the Judgme which confisheth in the Exploration or Trial of t Canfe: we now come to that which is the Conclusion d Confummation of all; and that is, to fhew y what the Sentence will be, and on when,

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And for this, we must go firait to the Word of God or our Light, it being impossible for any Man to have my particular knowledg of it, if Christ had not there evealed it unto us. Indeed almost all the World do cknowledg a Life after this, where it shall go well with he Good, and ill with the bad. But who shall be hen accounted rightnows, and who warightnows, and on that Terms and Grounds, by whom they shall be judged, and to what Condition, they know not.

The Sentence in Judgment will be, 1. Either on sofe that never had Means to know Christ. 2. Or

those that had.

1. For the former, as it less concerneth us to enquire their Cafe, fo it is more obscurely revealed to us in e Scripture. It is certain that they shall be judged cording to their Use of the Means which they had, om. 2. 11, 12, 13, 14, 15, 16. and the Talents which ey received, Mat.24. But that it everfalleth our that that hath but the one Talent of natural Helps, doth aprove it to Salvation; or that ever they who knew ot Christ, are justified and saved without that Knowdg, (being at Age and Use of Reason) I find not in e Scriptures. I find indeed that [as many as have find without Law, shall also perish without Law: and as any as have finned in the Law, shall be judged by the w, Rom. 2.12. but not that any are justified by e Works of Nature, such as are here faid to be without w. I find alfo, that They have the Work of the w written in their Hearts, their Conscience also bearwhoels, and their Thoughts the mean while accusing, elfe excufing one another, in the Day when God shall lg the Secrets of Men by Jesus Christ, according to c Gospel] Rom. 2. 13, 16. And I believe it is a just ccuse, and not an unjust which is here meant. if cufe, and not an unjust which is here meant. But it at will be but in tanto, and not in toto, in part only; d fo not a full Justification. A Heathen's Confesence ay excuse him from those Sins which he was

never guilty of ; but not from all. But no more of them.

2. The Case of those that have had the Gospel, is more plainly opened to us in God's Word. The Sentence is opened in many Places of Scripture, by most fully in Matth. 25. whence we will now collection.

There we find that Jesus Christ the Redeemer, a King of the World, shall six in Judgment on all Men at the last; and shall separate them one from another as a Shepherd divideth the Sheep from the Goats and so shall pass the final Senance. This Sentence twofold, according to the different Condition of the that are judged. To them on the right Hand, then is a Senance of Justification, and Adjudication a everlasting Glory: To them on the left Hand, then is a Sentence of Condemnation to everlasting Panis ment.

The Sentence on each of these containers both in State which they are judged to, and the Reason of Cause of the Judgment to that State. For as God winor judg any to Life or Death without just Cause, so will publish this Cause in his Sentence, as it is the manner of Judges to do. If you say, Christ will not also Voice; let it satisfy, that though we know not the manner, yet if he do it but by mental Discovery, as a shews Men what shall everlastingly besal them, so he wishes them why it shall so besal them.

1. The Sentence on them on the right Hand, will co tain, 1. Their Justification and Adjudication to Blasses, and that both as generally denominated, and as paticularly determined and described. 2. And the Cause of this sudgment.

1. In general they shall be pronounced Bissed. So tan would have had them curied and miserable: the Law did curie them to Misery; many a fearful Though hath possessed their own Breasts, less they should prove at last accurred and miserable: but now the

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car the contrary from their Judge. All the Promiles the Gospel could not perfectly overcome those their ears; all the comfortable Words of the Ministers of the Gospel could not perfectly subdue them; all the ender Mercies of God in Christ did not perfectly subdue tem; but now they are vanquished all for ever. He has once had heard his Redeemer in Judgment call him assed, will never fear being confed more. For he that

brift bleffeth, Thall be bleffed indeed.

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The Description of their Bleffedness followers. me inherit the Kingdom prepared for you from the Foundan of the World, And also they are called Bleffed the Father. Here is the Fountain of their Bleffedness. e Father; and the State of their Bleffedness in being e Father's : for I suppose they are called the Bissed of Father, both because the Father blefferh them, that makes them Happy, and because these blessed Ones e the Father's own. And so Christ will publish it to e World in Judgment, that he came to glorify the ther, and will proclaim him the principal Efficient, dulrimare End of his Work of Redemption, and the effedness of his Saints; and that himself is (as Metor ) but the Way to the Father. It is the Father than pared the Kingdom for them, and from the Foundation the World prepared it; both for [them] as chofin ones. I for them as future Believers and righteons Ones. Te is led a Kingdom, partly in respect to God the King whose Glory we shall parcake in our Places; and rly metaphorically, from the Dignity of our Condin. For fo it is that our felves are taid to be made 188, Rev. 1. 5. and 5. 1. 1 Pet. 2. 9. and not that are properly Kings; for then we must have Subs who must be governed by us.

Thus we see their Elessedness in the Fountain, End I State of Dignity. As to the receptive Act on it Part, it is expressed by two Words; one signifying it first Engrance on it, Come: the other their Pountain, Inherit: That is, possess it as given by the Fa-

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ther, and Redeemed by the Son, and hold it in this To

nure for ever.

The true Believer was convinced in this Life, that deed there was no true Bleffedness, but this Eni ment of God in the Kingdom of Heaven. The L revealed this to his Heart by his Word and Spin And therefore he contemned the feeming Happinels Earth, and laid up for himfelf a Treasure in Hear and made him Friends with the Mammon of Unr reougness, and ventured all his Hope in this Ve And now he findeth the Wifdom of that Choice rich Return. God made him fo mile a Merchant a fell all for this Pearl of greatest Price: and there now he shall find the Gain. As there is no other to Happiness but God in Glory; so is there nothing m sutable and welcome to the true Believer. O how come will the Face of that God be, whom he lo fought, longed and waited for! How welcome that Kingdom be which he lived in hope of, which parced with all for, and fuffered for in the Flesh! H glad will he be to fee the bleffed Face of his Redeet who by his manifold Grace hath brought him unto the I leave the believing Soul to think of it, and to m ic the daily matter of his delightful Medication what an unconceival le Joy in one Moment, will Sentence of Christ will fill his Soul with? Undoubt it is now quite past our Comprehension; though imperfect Forethoughts of it may well make our Live continual Feaft.

Were it but our Justification from the Accusation Satan, who would have us condemned either as a ners in general, or as impenitent, unbelieving Rebe against him that redeemed us, in special, it would up the Heads of the Saints in that Day: After all Fears of our own Hearts, and the slanderous Accusation of Satan and the World, That we were either importent Insidels or Hypocrites, Christ will then justify and pronounce us rightens. So much for the Condition

to which they are judged.

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2. The Reason or Cause of this Justification of the kints, is given us both, 1. In a general Denomination, and 2. In a particular Description. 1. In general, it here to be a particular description.

is because they were righteous, as is evident, Mat. 25.

6. The Righteous shall go into Life everlassing. And inced it is the Business of every just Judg to justify the ighteous, and condemn the Unrighteous. And shall of the Judg of all the Earth judg righteously? Gen.

8. 25. God makes Men righteous before he judges hem so: and judgeth them righteous because they are

b. He that abominateth that Man who faith to the ighteous, Thou art wicked; or to the Wicked, hou art righteous; who justifieth the Wicked and ondemneth the Righteous, will certainly never do so

imfelf.

STORES OF THE PROPERTY OF THE

Indeed he will justify them that are Sinners, but not gainst the Accusation that they are Sinners, but against he Accusation, that they are guilty of Punishment for in: but that is, because he first made them just; and justifiable, by pardoning their Sin, through the Blood Christ.

And it's true also, that he will justify those that the micked, but not those that are micked: but Judgent sindeth them as Death leaveth them, and he will be take them for wicked, that are sanctified and cansed of their former Wickedness. So that Christ ill first pardon them before he justify them against the harge of being Sinners in general; and he will first ve Men Faith, Repentance and new Obedience, bere he will justify them against the Charge of being npenitent, Insides or Hypocrites, and consequently pardoned, and doubly guilty of Danmation. This vosold Righteousness he will first give Men, and so onstitute them just, before he will declare it, and since them just.

2. The Reason of the Sentence, particularly deribed, is from their Faith and Love to Christ, exessed in their Obedience, Self-denial, and forsaking

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all for him. For I was bungry and ye fed me; I was the fly and ye gave me daink; I was a Stranger and ye to me in; naked and ye clothed me: I was fick and ye visted me: I was in Prison and ye came to me. Verily I so unto you, inasmuch as ye have done it to one of the least of these my Brethren, ye have done it unto me, Mat. 25.35 to 41. Here is, I. The causal Conjuction for. 2. And the Cause or Reason it self.

Concerning both which, observe. 1. How it is that Man's Obedience and Self-denial is the Reason and Cause of his Justification. 2. Why it is that Gol will have the Reason or Cause thus declared in the Second

rence.

For the first, observe that it's one thing to gives Reason of the Sentence, and another thing to expres the Canse of the Benefit given us by the Promise, judged to us by the Sentence. Man's Obedience was I proper Cause why God did in this Life give Pardon Sin to us, or a Right to Glory, much less of his gi ing Christ to die for us. And therefore as to our co stitutive Justification at our Conversion, we must be fay or think that God doth justify us, for, or because any Works of our Obedience, legal or evangelic But when God hath so justified us, when he comes give a Reason of his Sentence in Judgment, he m and will fetch that Reason partly from our Ober ence, or our Performance of the Conditions of the new Covenant. For as in this Life, we had a Righteon ness consisting in free Pardon of all Sin through th Blood of Christ, and a Righteousness consisting in or personal Performance of the Conditions of the Pro mife, which giveth that Pardon and continueth it to w fo at Judgment we shall accordingly be justified. s our evangelical personal Righteousness, commons called inherent, was at first only in our Faith and Reper tance, and Disposition to obey, but afterward in out actual sincere Obedience, in which Sense we are constiunively juffified or made righteous here by our Works

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n James his sense, James 2. 24. so accordingly a double Reason will be assigned of our sentential Justification; one from our Pardon by Christ's Blood and Merits, which will prove our Right to Impunity and to Glory; he other from our own Faith and holy Obedience, which will prove our Right to that Pardon through Christ, and to the free Gift of a Right to Glory: and o this last is to be pleaded in Subordination to the former. For Christ is become the Author of eternal Salration to all them that obey him, Htb. 5. 9. He thereore that will be faved, must have a Christ to save him s the Author, and an Obedience to that Christ as the condition of that Salvation; and consequently both nust be declared in the Judgment.

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The Reason why the Judg doth mention our good Works rather than our believing, may be because hose holy self-denying Expressions of Faith and Love o Christ do contain or certainly imply Faith in them, s the Life of the Tree is in the Fruit: but Faith doth ontain our Works of Obedience but only as their Cause. The Works also are a Part of the personal lighteousness which is to be enquired after, that is, we shall not be judged righteous, meerly because we ave believed, but also because we have added to our aith Vertue, and have improved our Talents, and ave loved Christ to the hazard of all for his sake. for it is not only or principally for the Goodness of the Work confidered in it felf, or the Good that is done by to the Poor; but it is as those Works did express our Faith and Love to Christ by doing him the most costly nd hazardous Service; that by Faith we could fee Christ in a poor Beggar or a Prisoner, and could love thrist in these better than our worldly Goods or Liberies, which we must part with, or hazard by the Works hat are here mentioned.

2. The Reasons why Christ will so publickly declare the personal Righteousness of Men, to be the Reason or Cause of his justifying Sentence, is because

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it is the Bufiness of that Day, not only to glorify God meer Love and Mercy, but eminently to glorify! remunerative Justice; and not only to expres Love to the Elect, as such, but to express his Love them as faithful and obtdient, and fuch as have deni all for Christ, and loved God above all; and to the his Juffice to Men, and Faithfulness in fulfilling all his Promises, and also his Holiness, in the high Estima tion of the Holiness of his People. I shall expres this in the Words of a Learned Divine (Dr. The against Mr. Cotton, pag. 40.) Was there no more in Gol Intention when he elected some, than the Manifestation of a Riches of his glorious Grace? Did not God purpose also a manifest the Glory of bis remunerative Justice? Is it me undeniable that God will bestow Salvation on all bis Elist (of ripe Tears ) by way of Reward, and Crown of Rich teousness, which God the righteous Judg will give ? 2 Tim 4. 2 Theff. 1. It is great pity this is not confidered, as in ally it is not, especially for the momentous Consequence the of in my Judgment. So tar he.

So much of the Sentence of Justification who shall be passed by Christ at Judgment upon the Righ

teous.

2. We are next to confider of the Sentence of Condemnation which shall then by Christ be passed of the Unrighteous. Which is delivered to us by Christ Mat. 25. in the same Order as the former.

The Sentence containeth, 1. The Condemnation i

felf. 2. The Reason or Cause of it.

The Condemnation expresses the Misery which they are judged to. 1. Generally in the Denomination, Cursed. 2. Particularly by Description of the cursed State.

To be curfed, is to be a People deffinated and adjuged to utter Unhappiness, to all kind of Misery with out remedy,

2. Their curfed Condition is described in the new Words. Depart from me into everlasting First prepared for the Devil and his Angels.

1. Depart : From whom? from the God that made them in his Image; from the Redeemer that bought them by the Price of his Blood, and offered to fave them freely, for all their Unworthiness, and many a time intreated them to accept his Offer, that their Souls might live: From the Holy Ghoft, the Sanctifier and Comforter of the Faithful, who strove with their Hearts, till they quenched and expelled him. O fad Departing! who would not then choose rather to depart from all the Friends he had in the World, and from any thing imaginable; from his Life, from himfelf, if it were possible, than from Christ? Depart : from what? why from the Presence of the Judg, from all farther Hopes of Salvarion for ever, from all possibility of ever being faved, and living in the joyful Inheritance of the Righteous. Depart: Not from God's Essential Presence, for that will be with them to their everlafling Milery, but from the Presence of his Grace in that Measure as they enjoyed it. Depart: Not from your fleshly Pleasures, and Honours, and Profits of the World; these were all gone and past aircady: and there was no farther need to bid them depart fromthese: Houses and Lands were gone, Mirth and Recreations were gone. Their fweet Morfels and Caps were gone. All the Honour that Men could give them was gone before they were fet at Christ's Bar to be judged. But from all Expectations of ever enjoying these again, or ever tasting their former Delights; from these they must depart: not from their Sin, for that will go with them; but the Liberty of committing that part of it which was (weet to them, as Gluttony, Drunkenness, Whoredom, Idleness, and all Voluptuousness; from these they must depart. Eur this is confequential; it is Christ and the Possibility of Salvation, that they are sentenced to depart from.

But whither must they depart? 1. Into Fire. 2. Into that Fire which was prepared for the Devil and his

Angels. 2. Into everlafting Fire.

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1. Not into a purifying, but a summating Fire. Whe ther elementary or not; whether properly or memphorically called Fire, let us not vainly trouble our selves to enquire. It is enough to know, that as Fire is one of the most grievous Tormentors of the Flesh so grievous will be those infernal Torments to the whole Man, Soul and Body; such as is most fitly represented to us under the Notion of Fire, and of Burning. It is easy for a secure unbelieving Soul to read and hear of it; but Wo and ten thousand Woes to them that must endure it! In this Life they had their good thing, when it went harder as to the Flesh with better Men but now they are tormented, when the Godly are comforted, as Luke 16, 25.

2. But why is it called a Fire prepared for the Detil and his Angels? 1. What is this Devil that hath Angels!
2. Who are his Angels? 3. When was it prepared for them? 4. Was it not also prepared for wicked Men!

To these in order.

1. It feems by many Passages in Scripture, that there is an Order among Spirits both good and bad; and that there is one Devil that is the Prince over the

reft.

2. It seems therefore that it's the rest of the evil Spirits, that are called bis Angels. And some think that the Wicked who served him in this Life, shall be numbred with his Angels in the Life to come. Indeed the Apostile calls him the God of this World, 2 Cor. 4. 4. as is ordinarily judged by Expositors; and the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disbedience, Eph. 2. 2. And he calleth sales seems of Disbedience, Eph. 2. 2. And he calleth sales seems the Ministers of Satan, 2 Cor. 11. 14. But that wicked Men are here meant as part of his Angels, is not clear.

3. If it be the Preparation of God's Purpose that is here meant, then it was from Eternity: but if it be any Commination of God as Ruler of the Angels, then was this Fire prepared for them conditionally, from

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ne beginning of that Commination, and was dot to hem at their Fall.

4. It feems that the Reason why here is no mention of preparing Hell-fire for the Wicked, but only for the Devils, is not because indeed it was not prepared slo for the Wicked; but to note that it is the Torment which was first prepared for, or assigned to the Devils, hereby shewing the greatness of the Misery of the Wicked, that the Devil and his Angels must be their Companions: Though some think, as is said before, that the Reason why wicked Men are not mentioned acre, is, because they are part of the Angels of the Devil, and so included. And some think it is purposely to manifest God's general Love to Mankind, that prepared not Hell for them, but they cast themselves into the Hell prepared for the Devils. But the first seems to be the true sense.

And how apparently Righteous are the Judgments of the Lord! that those Men who would here entertain he Devil into their Hearts and daily Familiarity, hould be then entertained by him into his Place of Torments, and there remain for ever in his Society! Though few entertained him into visible Familiarity with their Bodies as Witches do, who so make him their Familiar : yet all wicked Men do entertain him into more full and conflant Familiarity with their Souls than these Witches do with their Bodies; how famillar is he in Thoughts, to fill them with Vanity, Lust or Revenge! How familiar is he in their Hearts, to fill them with Coverousness, Malice, Pride, or the like Evils! and to banish all Thoughts of returning to God, and to quench every Motion that tendeth to their Recovery! How familiar is he with them, even when they feem to be worshipping God in the publick Assemblies, scaling the Word out of their Hearts, filling them with vain and wandring Thoughts, blinding their Minds that they cannot understand the plainest words that we are able to speak to them, and filling them with a proud

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Rebellion against the Direction of their Teachers, a an obstinate Refusal to be ruled by them, be the M ter never fo necessary to their own Salvation? How miliar are these evil Spirits in their Houses, filling the with Ignorance, Worldliness and Ungodliness, turning out God's Service, so that they do not pri together once in a Day, or perhaps at all! How fam arly dorh Saran use their Tongues, in Cursing, Sweet ing, Lying, Ribaldry, Backbiring or Slandring! And it not just with God to make these Fiends their Fan liars in Torment, with whom they entertained such Fa miliarity in Sin? As Christ with all the blessed Ange and Saints will make but one Kingdom or Family, a shall live alrogether in perpetual Delights; so the Der and all his hellish Angels and wicked Men shall me but one Houshold, and shall live altogether in perpe tual Misery. O poor Sinners, you are not troubled as at his Presence and Power in your Hearts! but will you not then be troubled at his Presence and tormen ing Power? As long as you do not fee him, let him what he will with you, it grieves you little or noth at all; but what will you fay when you muft fee him and abide with him for ever? O Sirs, his Name i safily heard, but his Company will be terrible to the fourest Heart alive. He sheweth you a smiling Fat when he tempteth you, but he hath a grimmer Face to fhew you, when Temptations have conquered you and Torments must succeed. As those that write d Witches, fay, he appeareth at first to them in foot comely tempting Shape, till he have them fast tied it him; and then he beats them, and affrights them and feldom appears to them but in some ugly Hew Believe it, poor Sinners, you do not hear or fee the worst of him, when you are merry about your finfal Pleasures, and rejoicing in your Hopes of the Commo dities or Preferments of the World; he hath another kind of Voice which you must hear, and another Face to shew you, that will make you know a little better

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setter whom you had to do with! You would be afraid now to meet him in the Dark: what will you be to live with him in everlafting Darkness? Then you will know who it was that you entertained and obeyed, and

blaid with in your Sins.

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3. And as the Text tells us, that it is a Fire prepared or the Devil and his Angels: So it telleth us, that it is an everlasting Fire. It had a Beginning, but it shall have no End. If these Wretches would have chosen the Service of God, they would have met with no Difficulty or Trouble, but what would have had a speedy End. Poverty and Injuries would have had an End: Scorns and Abuses would have had an End : Fasting, Humiliation, Sorrow for Sin, watching and fighting against our spiritual Enemies, would all have had an End. But to avoid these, they chose that Ease, that Pleasure, which hath brought them to that Torment which never will have end. I have faid so much of these things already in my Book called the Saints Reft, that I will now fay but this much. It is one of the Wonders of the World, how Men that do believe, or think they do believe this Word of Christ to be true, that the Wicked Shall go into everlasting Fire, can yet venture on Sin fo boldly, and live in it fo fearlefly, or fleep quietly till they are out of this unspeakable Danger! Only the commonness of it, and the known Wickedness of Man's Heart, doth make this less wonderful. And were there nothing elfe to convince us hat Sinners are mad and dead as to fpiritual Things, this were enough; that ever the greatest Pleasures or Profits of the World, or the most enticing Baits that the Devil can offer them, should once prevail with them to forget these endless things, and draw them to reject an everlasting Glory, and cast themselves desperately into everlasting Fire: Yea, and all this under daily Warnings and Instructions; and when it's rold them beforehand by the God of Truth himself! For the Lord's fake, Sirs, and for your Souls fakes, if your

care not what Ministers say, or what such as I say, will you soberly read now and then this 25th Cham of Matthew, and regard what is told you by him to must be your Judg! and now and then bethink to selves soberly, whether these are Matters for wise to make light of; and what it is to be everlassing.

Heaven, or is Hell-fire.

2. We have feen what is the Penalty contained the Sentence against the Ungodly: The next this that the Text directs us to, is the Cause or Reasons the Sentence, ver. 42. For I was bungry, and ye gave no Mat, &c. The Reason is not given expresly, eith for their Sin against the Law of Works, that is, is cause they were Sinners, and not perfectly inners nor yet from their Unbelief, which is the great & against the Law of Grace: But it is given from their not expressing their Faith and Love to Chris Works of Mercy and Self-denial. And why is the server of the

r. We must not suppose that these Words of Chi do express the whole judicial Process in every Point but the chief Parts. It is supposed that all Men at convicted of being Sinners against the perfect Law of the Creator, and that they are guilty of Death is that Sin; and that there is no way but by Christ too tain Deliverance. But because all this must be acknowledged by the Righteous themselves, as well as by Wicked; therefore Christ doth not mention the but that only which is the turning Point or Cause in the Judgment. For it is not all Sinners that the be finally condemned, but all impenitent, unbelieving Sinners, who have rebelled finally against the Redeemer.

2. And the Reason why. Faith it self is not expressed is, 1. Because it is clearly implied, and so is Love a Christ as Redeemer; in that they should have relieve Christ himself in his Members: That is, as it's expressed in the local colors.

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Name of a Prophet, and a Disciple in the Name of Disciple; all should be done for Christ's sake, which ould not be, unless they believed in him, and loved him.

Also because that the bare Act of Believing is not all hat Christ requireth to a Man's sinal Justification and alvation; but holy self-denying Obedience must be aded. And therefore this is given as the Reason of their condemnation that they did not so obey.

We must observe also, that Christ here putteth the pecial for the general; that is, one way of self-denying bedience and Expression of Love, instead of such bedience in general: For all Men have not Ability to elieve those in misery, being perhaps some of them poor themselves. But all have that Love and Self-denial, which will some way express it self. And all have Hearts and a Disposition to do thus, if they had Ability; without such a Disposition none can be aved.

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It is the fond Conceit of some, that if they have any Love to the Godly, or wish them well, it is enough to prove them happy. But Christ here purposely lets us know that whoever doth not love him at so high a rate, as that he can part with his Substance or any thing in the World, to those Uses which he shall require them, even to relieve his Servants in want and Sufferings for the Master's sake, that Man is none of Christ's Disciple, nor will be owned by him at the last.

XI. The next Point that we come to, is to flew you.

When Man had broken the Law of his Creator arthe first, he was liable to the Sentence of Death, and God presently sat in Judgment on him, and sentenced him to some part of the Punishment which he had deserved; but upon the Interposition of the Son, he before the rest, resolved on a Way that might tend to his Recovery; and Death is due yet to every Sinner for every Sin which he commits, till a Pardon do acquit

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him. But this Sentence which will pass on Seners at the last Judgment, doth much differ from the which was passed on the first Sin, or which is due according to the Law of Works alone. For,

I. As to the Penalty, called the Pain of Lofs, the first Judgment did deprive Man of the Favour of his Creator, but the second will deprive him of the Favour oboth of the Creator and Redeemer: the first Judgmen deprived him of the Benefits of Innocency; the second deprives him of the Benefits of Redemption the loss of his hopes and possibility of Pardon, and of his Benefits which conditionally were promised and offere him; these are the Punishments of the last Judgmen which the Law of Works did never threaten to the fid Man, or to any, as it stood alone.

Alfo the lois of Glory as recovered, is the proper Penalty of the violated Law of Grace, which is more than the first loss. As if a Man should lose is Purse the second time, when another hath once founds for him; or rather as if a Traitor redeemed by another and having his Life and Honours offered him, if he will thankfully accept it and come in, should by its Refusal and Obstinacy, lose this recovered Life, which is offered him; which is an Addition to his forms

Penalty.

Befides that the higher Degree of Glory will be low which Christ would bestow on him, more than was lost first. The very Work of the Saints in Heaven, with the praise and glorify him that redeemed them, and the Father in him; which would not have been the Work

of Man, if he had been innocent.

2. As to the Pain of Sense, the last Judgmenth the Redeemer will sentence them to a far forer Punish ment than would have befall them, if no Saviour has been offered them, Hib. 10.29. The Conscience Adam if he had not been redeemed, would never have cormented him for rejecting a Redeemer, nor for the fulfill.

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fuling or abuling his gracious Offers, and his Mercies a nor for the forfeiting of a recovered Happines; nor for refusing of the easy Terms of the Gospel, which would have given him Christ and Salvation for the accepting; nor for neglecting any Means that tended to Recovery: no nor for refusing Repentance unto Life, nor for disobeying a Redeemer that bought him by his Blood. As all these are the Penalties of the Redeemer's Law and Judgment, so is it a forer Penalty than Conscience would have inflicted meerly for not being perfectly innocent: and they will be far foarer Gripings and Gnawings of the never-dying Worm for the abuse of these Talents, than if we had been never trusted with any after our first Forseiture. Yea and God himfelf will accordingly proportion his Punishments. So that you fee that privatively and positively, or as to their Loss and their Feeling, the Redeemer will pass on them a heavier Doom than the Creator did, or would have done according to the first Law to perfect Man.

3. Another Property of the Judgment of Christ is, that it will be final, peremptory, and excluding all farther Hopes or Possibilities of a Remedy. So was not the first Judgment of the Creator upon fain Man. Though the Law of pure Nature knew no Remedy, nor gave Man any Hope of a Redeemer, yet did it not exclude a Remedy, nor put in any Bar against one; but God was free to recover his Creature if he pleased. \*But in the Law of Grace he hath refolved, that there shall be no more Sacrifice for Sin, but a fearful looking for of Judgment and Fire which shall devour the Adverfary, Hib. 10: 26, 27. and that the Fire shall be everlasting, the Worm shall not die, and the Fire shall not be quenched, Mat. 25. ult. Mat. 13. 42, 50. John 5. 27. Mat. 4. 26. Mat. 3. 12. and Lube 3. 17. Mark 9. 43, 44, 45, 46, 48. He that now breaketh that pure Law that requireth perfect Innocency, (as we have all done) may fly to the Promise of Grace in Christ, and

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appeal to the Law of Liberty or Deliverance to be judged by that. But he that falls under the Pende of that Law which should have faved him, as all for Unbelievers and impenitent ungodly Perfors do, but no other to appeal to. Chrift would have been Sanctuary and Refuge to thee from the Law of Work hadft thou but come in to him : But who shall be a Refuer to thee from the Wrath of Christ? The Gold would have freed thee from the Curfe of the Law of Works, if thou hadft but believed and obeyed it: Be what shall free thee from the Condemnation of the Go spel? Had there no Accusation lain against thee, but that thou wast in general a Sinner; that is, that thou wast not perfectly innocent. Christ would have answer ed that Charge by his Blood. But seeing thou art also guilty of those special Sins which he never shed his Blood for, who shall deliver thee from that Accusar on? When Chrift gave himself a Ransom for Sinners it was with this Resolution both in the Father and him felf, that none should ever be pardoned, justified a faved by that Ranfom, that did not in the time of this Life fincerely return to God by Faith in the Redeemer, and live in fincere obedience to him, and perfevering herein. So that he plainly excepted final la fidelity, Impenitency and Rebellion from Pardon: Re never died for the final Non-performance of the Conditions of the New Covenant. So that his Jadgment for these will be peremptory and remediless. If you say Why cannot God find out a Remedy for this Sin, as we as he did for the first? I say, God cannot lie, Tit 1.4 He must be true and faithful, as necessarily as he must be God, because of the absolute Perfection of his No ture; and he hath faid and refolved, that there shall be no more Remedy.

Many other Properties of God's Judgment general there are, as that Righteousness, Impartiality, Inflexibility, and the like, which because I would not make my Discourse too long, I will pass over, contenting my (87)

felf with the mention of these which are proper to the Judgment of the Redeemer according to his own Laws in special.

XII. The twelfth and last thing which I promised to unfold, is, The Execution of this Judgment. Here I should shew you both the Cereainty of the Execution, and by whom it will be, and how: but having done all this already in the third Part of the foresaid Book of Rest, I shall now only give this brief Touch of it.

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No fooner is the dreadful Sentence past, Go ye carfed into everlafting Fire, but away they must be gone: There is no delay, much less any Reprieve to be expected; and yet much less is there any hope of an Escape. If the Judg once say, Take him Jailor; and if Christ say, Take him Devils, you that ruled and deceived him, now torment him: all the World cannot rescue one such Soul. It will be in vain to look about for help. Alas, there is none but Christ can help you; and he will not, because you refused his help: Nay, we may fay, He cannot; not for want of Power, but because he is True and Juft. and therefore will make good that Word which you believed not. It is in vain then to cry to Hills to fall on you, and the Mountains to cover you from the Presence of him that sitteth on the Throne. It will be in vain now to repent, and wish you had not flighted your Salvation, nor fold it for a little Pleasure to your Flesh. It will be then in vain to cry, Lord, Lord, open to us; O spare us; O pity us; O do not caft me into these hideous Flames! Do not turn us among Devils! Do not torment thy redeemed ones in this Fire! All this will be then too late.

Poor Sinner, whoever thou art that readest or hearest these Lines, I beseech thee in Compassion to thy Soul, consider how searful the Case of that Man will be, that is newly doomed to the Everlassian Firs, and is haled to the Execution without Remedy! And whar

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mad Men are those that now do no more to prevent he a Misery, when they might do it on such easy Term and now have so fair an Opportunity in their hands.

The time was when Repentance might have do thee good: but then all thy Repentings be in vain Now while the Day of thy Visitation lasteth, hadst the but a Heart to pray and cry for Mercy, in Faith and Fe vency through Chrift, thou mighteft be heard. Be then Praying and Crying will do no good, fhouldft the roar out in the Extremity of thy Horror and Amazement and befeech the Lord Jefus but to forgive thee one Sin or to fend thee on Earth once more, and to try the once again in the Flesh, whether thou wouldst not los him, and lead a holy Life, it would be all in vain Nay, fhouldft thou beg but one Hour before you wen cast into those Flames, it would not be heard; it would do thee no good. How earneftly did a deceased Go tleman, Luke 16. 24. beg of Abraham for one Drop of Water from the Tip of Lagarus's Finger to cool hi Tongue, because he was cormented in the Flames And what the better was he? He was fent to remenber that he had his good things in this Life; and the Remembrance would torment him more. And do no wonder or think much at this, that Christ will an then be entreated by the Ungodly. You shall then have a Remember too from Christ or Conscience. He mit foon frop thy Mouth, and leave thee speechless, and fay, Remember Man, that I did one Day fend thee a Meffet of Peace, and thou wouldft not bear it. I once did from " befeech thee to return, and thou wouldft not bear. I befought thee by the tender Mercies of God : I befought thee by all the Love that I had shewed these, by my boly Life, by my curful Death, by the Riches of my Grace, by the Offers of my Glant and I could not get thee to for fake the World, to deny the Flat to leave one beloved Sin for all this. I befought thee out and over again: I fent many a Minister to thee in my Nam! I waited on thee many a Day, and Tear, and all would an do : then wouldst not consider, return and live : and

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ow it is too late, thy Sentence is past, and cannot be realled: away from me thou Worker of Iniquity, Mat. 7.

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Ah Sirs, what a Case then is the poor desperate inner left in! How can I write this, or how can you hat read or hear it, without trembling, once think of he Condition that such forlorn Wretches will be in! When they look above them, and see the God that hath orsaken them, because they forsook him first; when hey look about them, and fee the Saints on one hand whom they despised, now sentenced unto Glory; and he Wicked on the other hand whom they accompaied and imitated, now judged with them to everlafting difery: when they look below them, and fee the Flames hat they must abide in, even for evermore: and when he Devils begin to hale them to the Execution : O poor ouls! Now what would they give for a Christ, for a Promise, for a time of Repentance, for a Sermon of Mercy, which once they flept under, or made no ccount of! How is the Case altered now with them! Who would think that these are the same Men that made ight of all this on Earth, that so stoutly scorned the Reproofs of the Word, that would be worldly, and fleshly, and drunk, and proud, let Preachers say what they would; and perhaps hated those that did give them warning. Now they are of another Mind; but Il too late. O were there any Place for Reliftance, now would they draw back, and lay hold of any thing, before they would be dragged away into those Flames! But there is no refifting; Satan's Temptations might have been refifted, but his Executions cannot: God's judgments might have been prevented by Faith and rayer, Repentance and a holy Life; but they cannot pe refisted when they are not prevented. Glad would the miserable Sinner be, if he might but turn to mebing, and cease to be; or that he might be any thing rather than a reasonable Creature: but these Wishes are all in vain. There is one Time, and one Way of a

( 90 ) Sinner's Deliverance; if be fail in that ene, be periff for ever: all the World cannot help him after the 2 Cor. 6. 2. I have heard thee in a time accepted: a in the Day of Salvation have I succoured thee: Behold my is the accepted Time; behold now is the Day of Sel vation. Now he faith, Rev. 2. 20. Behold, I fa at the Door and knock; if any Man hear my Voice a open the door, I will come in to him, and will sup me him, and he with me. But for the time to come here after, hear what he faith, Prov. 1. 24, 25, 26. Bita I have called, and ye refused, I have fireteked out my has and no Man regarded; but ye have fet at nought all a Counsels, and would none of my Reproof: I also will las at your Calamity; I will mock when your fear cometh; we your fear cometh as a Defolation, and your Destruction come as a Whirlwind; when Diftress and Anguish cometh upon you then shall they call upon me, but I will not answer; th shall feet me early, but they shall not find me : for that the hated Knowledg, and did not choose the Fear of the Lat they would none of my Counfels: they despised all my to proofs; therefore shall they eat of the Fruit of their own wa and be filled with their own Devices: for the turning and of the Simple shall slay them, and the Prosperity of Fools had deftroy them; but whose hearkneth to me fhall dwell fatt and shall be quiet from fear of Evil. I have recited a I have fpoke any other thing than God himself ha plainly told you of.

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Having said this much of the Certainty of the Excution, I should next have spoke somewhat of the Maner and the Instruments, and have shewed how swill be for ever the principal Cause, and Satan and the own Consciences the Instruments in part; and in womanner Conscience will do its part, and how imposse it will be to quiet or resist it. But having spot so much of all this already elsewhere, as is said before I will sorbear here to repeat it, seaving the Reader to

defireth it, there to perufe it.

that and state of the state of

Use 1. Beloved Hearers, it was not to fill your ancies with News that God fent me hither this Day: or to tell you of Marrers that nothing concern you: or by some terrible Words to bring you to an Hour's mazement and no more: But it is to tell you of ings that your Eyes shall see, and to foretel you of

mazement and no more: But it is to tell you of here ings that your Eyes shall see, and to foretel you of our Danger while it may be prevented, that your prebate ous Souls may be saved at the last, and you may and before God with Comfort at that Day. But cause this will not be every Man's Case, no nor the see of most, I must in the Name of Christ desire you make this Day an Enquiry into your own Souls, and in the Presence of God let your Hearts make answer these sew Questions which I shall propound and do to with you.

Qu. t. Do you soundly believe this Dostrine which I have eached to you? What say you Sirs? Do you verily bitely it as a most seen the World must fand at God's Bar and be judged to relasting Joy or Torment? I hope you do all in some the believe this: but blame me not if I be jealous either you soundly believe it, while we see in the sorld so little of the Essect of such a Belief. I consess mether you soundly believe it, while we see in the sorld so little of the Essect of such a Belief. I consess mether you soundly believe it, while we see in the sorld so little of the Essect of such a Belief. I consess manning us, when I see more Ungodlines than Godess among us. And I can hardly believe that Man at will say or swear that he believeth these things, the sow that no Man can love to be damned; yes, I now that every Man that hath a reasonable Soul, hath surally some love to himself, and a sear of a Danger hich he verily apprehenderh: he therefore that liveth thour all fear, I must think liveth without all apprension of his Danger. Custom hath taught Men to hold

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hold these things as the Opinion of the Country; but Men soundly believed them, surely we should see fitting Essects of such a Faith, than in the most we do so Doth the sleepy Soul that liveth in Security, a followeth this World as eagerly as if he had a greater Matters to mind; that never once trembled the Thoughts of this great Day, nor once as his own Soul in good Sadness, My Soul, How a thou think then to escape? I say, doth this Man belie that he is going to this Judgment? Well Sirs, whether you believe it or not, you will find it trans and believe it you must before you can be safe. If if you do not believe it, you will sever make real Let me therefore perswade you in the Fear of God consider, that it is a Matter of undoubted Truth,

1. Confider that it is the express Word of the of Truth, revealed in Scripture as plainly as your So that you cannot be unbelieving with denying God's Word, or giving him the Lie, Mat. 38, 39, 40, 41, 42, 43, 49, 50. Mat. 25. through Rom. 2. 5, 6, 7, 9, 10, 16. and 1. 32. John 5. 28. The Hour is coming in which all that are in the Graves bear bis Voice, and shall come forth : they that have done unto the Resurrection of Life; and they that have done unte the Resurrection of Damnation, Heb. 0, 27. It # pointed to all Men once to die, and after this the July Rom. 14. 9, 12. So then every one of us (hall give a of bimfelf to God. Rev. 20. 12. And I fam the & fmall and great stand before God: and the Books were ed: and another Book was opened, which is the Book of and the Dead were judged out of those things which written in the Books according to their Works. Mat. 12 37. But I fay unto you that every idle Word that Man freat, they hall give account thereof at the Day of Judge For by thy Words thou Shalt be justified, and by thy World halt be condemned. Many more most express Test Scripture do put the Truth of this Judgment of all question to all that believe the Scripture, and

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derstand it. There is no place lest for a Controrsy in the Point: It is made as sure to us as the ford of the living God can make it: And he than ill question that, what will he believe? What say ou Sirs! Dare you doubt of this which the God Heaven hath so positively affirmed? I hope you dare br.

2. Confider, it is a Master-part of your Faith, if ou are Christians, and a fundamental Article of your reed, that Christ shall come again to judg the quick d the dead. So that you must believe it or renounce our Christianity, and then you renounce Christ and I the Hopes of Mercy that you have in him. spossible that you should foundly believe in Christ, and or believe his Judgment and Life everlafting: because he came to bring Life and Immortality to Light in the loud of pel, 2 Tim. 1. so. so it was the End of his Incaration, Death and Resurrection, to bring you thither; do it's part of his Honour and Office which he purassed with his Blood, to be the Lord and Judg of all the World, Rom. 14. 9. Job. 5. 22. If therefore you clieve not heartily this Judgment, deal plainly and penly, and say you are Insidels, and cast away the hypotricical Vizor of Christianity, and less us know you, it is do take you as you are.

3. Consider that it is a Truth that is known by the cry Light of Nature, that there shall be a Happiness of the Righteous, and a Misery for the Wicked after its Life: which is evident,

1. In that we have undeniable natural Reason for it. of the Constant of the Righteous Governour of the World, and therefore must make a difference among his substant of the Constant of the Wicked prosper, and he Good are afflicted; therefore it must be hereafter.

2.) We see there is a Necessity that God should make romises and Threatnings of everlasting Happiness or the world for make a should be substantially for make the World. he came to bring Life and Immortality to Light in the

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2.) We see there is a Necessity that God should make romifes and Threatnings of everlafting Happiness or tifery, for the right Governing of the World: for we

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certainly perceive that no lower things will keep to from deftroying all humane Society, and living work in brute Beafts; and if there be a Necessity of mate fuch Threats and Promises, then there is certainly a N cessity of fulfilling them. For God needeth no Live

Means of deceiving, to rule the World.

2. And as we see it by Reason, so by certain Exprience, that this is discernable by the Light of Name for all the World, or almost all do believe it. Expressed the Exprience is the Hosen where the Gospel never came, and he nothing but what they have by Nature, even the mobarbarous Indians acknowledg some Life after the and a Difference of Men according as they are here therefore you must believe thus much, or renown your common Reason and Humanity, as well as you Chrissianity. Let me therefore perswade you in the Fear of God to consirm your Souls in the lief of this, as if you had heard Christ or an are from Heaven say to you, O Man, thou art bassing Judgment.

Qu. 2. My next Question is, Whether you do ever berly consider of this great Day? Sirs, do you use who you are alone to think with your selves, how certains how dreadful it will be, how fast it is coming on, what you shall do, and what Answer you mean to make that Day? Are your Minds taken up with these Com

derations? Tell me, is it fo or not?

Alas Sirs! Is this a Matter to be forgotten? In that Man even worse than mad, that is going to God Judgment, and never thinks of it? when if they were betried for their Lives at the next Assize, they won think of it, and think again, and cast 100 times whi way to escape. Methinks you should rather forget go to Bed at Night, or to eat your Meat, or do you work, than forget so great a Matter as this.

Truly I have often in my ferious Thoughts been red dy to wonder that Men can think of almost any thin le

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se, when they have so great a thing to think of. What, orget that which you must remember for ever! sorget at which should force Remembrance, yea and doth ree it with some, whether they will or not! A poor spairing Soul cannot forget it: He thinks which way ver he goes he is ready to be judged. O therefore cloved, fix these Thoughts as deep in your Hearts as houghts can go. O be like that holy Man, that tought which way ever he went, he heard the Trumet sound, and the Voice of the Angel calling to the Vorld, Arise ye Dead, and come to Judgment. You have arning of it from God and Man, to cause you to remember it; do not then forget it. It will be a cold xcuse another Day, Lard, I forget this Day, or else I ight have been ready: you dare not sure trust to such xcuses.

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Qu. 3. My next Question to you is, How are you selected with the Consideration of this Day? Barely to think it will not serve: to think of such a Day as this ith a dull and sensless Heart, is a Sign of fearful Studity. Did the Knees of King Bulbazzar knock togetr with trembling, when he saw the Hand-writing on the Wall? Dan. 5.6. How then should the Heart be seed that seeth the Hand-writing of God as a Summons to his Bar?

When I began to preach of these things long ago, consess the Matters seemed to me so terrible, that I as asraid that People would have run out of their Wits ith Fear; but a little Experience shewed me, that any are like a Dog that is bred up in a Forge or arnace, that being used to it, can steep though the ammers are bearing, and the Fire and hot Iron stamg about him, when another that had never seen it, ould be amazed at the sight. When Men have heard 7 Years together, yea 20 Years, to talk of a Day Judgment, and they see it not, nor seel any hurs, they tak it is bur talk, and begin to make nothing of it.

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This is their Thanks to God for his Patience: Because his Sentence is not executed speedily, therefore the Hearts are set in them to do evil, Eccles. 8. II. As God were slack of his Promise, as some Men account Slackness, 2 Pet. 3. 9. when one Day with him is as 1000 Years, and a 1000 Years as one Day. What we rell you 20 Years together that you must die, whyou not believe us, because you have lived so long, an seen no Death coming?

Three or Four things there be that should bring a Matter to the Heart. 1. If it be a Matter of exceeding Weight. 2. If it concern not others only, but of

felves. 2. If it be certain. 4. If near.

All these things are here to be found, and therein how should your Hearts be moved at the Consideration

of this great Day !

of Man of greater moment? For the poor Creature of Man of greater moment? For the poor Creature of Man of greater moment? For the poor Creature of Man of greater moment? Alas! all the Matters of this World are Plays, and Toys, and Dreams to this Matters of Profit or Disprofit are nothing to it, Man of Credit or Discredit are unworthy to be named with it; Matters of temporal Life or Death are nothing a it. We may see the poor brute Beasts go every De to the Slaughter, and we make no great matter of a though their Life be as dear to them as ours to us. It be judged to an everlasting Death or Torment, this the great Danger that one would think should shake the stoutest Heart to consider it, and awake the dullest the prevent it.

2. It's a Matter that concerneth every one of philoss, and every Man or Woman that ever lived upon the Earth, or ever shall do; I am not speaking to you the Affairs of some far Country that are nothing to you but only to marvel at; which you never saw, as ever shall do: no, it is thy own self, Man or Woman that hearest me this Day, that shall as surely appear be

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fore the Judgment-feat of Chrift, as the Lord livering and as he is true and faithful; and that is as fure as thou livest on this Earth, or as the Heaven is over thee, That Man that heareth all this with the most careless blockish Heart, shall be awakened and stand with the rest at that Day; that Man that never thought of it. but spent his time in worldly Matters, shall leave all and there appear; that Man that will not believe these things to be true, but make a Jest of them, shall see and feel what he would not believe, and be also shall be there; the Godly that waited in Hope for that Day, as the Day of their full Deliverance and Coronation, they shall be there; those that have lain in the Dust these coop Years shall rise again, and all stand there. Hearer, whoever thou are, believe it, thou maift better think to live without Meat, to fee without Light, to escape Death, and abide for ever on Earth, than to keep away from that Appearance. Willing or unwilling thou falt be there. And should not a Matter then that so concerneth thy felf, go near thy Heart, and awake thee from thy Security?

2. That it is a Matter of unquestionable Certainty, I have partly flewed you already, and more would do if I were preaching to known Infidels. If the careless World had any just Reason to think it were uncertain. their Careleineis were more excufable, Methinks Man (hould be affected with that which he is certain shall come to pass, in a manner as if it were now in doing. 1 Theff. 5. 2. Te perfectly know that the Day of the Lord is

cometh, &c. faith the Apostle.

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4. This Dat is not only certain, but it is mar; and therefore should affect you the more. I confess, if it were never to far off, yet feeing it will come at laft, it should be carefully regarded: But when the Judg is at the Door, James 5.9. and we are almost at the Bar. and it is to thort a time to this Affize, what Soul that is not dead will be secure?

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Alas Sirs! what is a little time when it is gone? how quickly shall you and I be all in another World, and our Souls receive their particular Judgment, and fo wait till the Body be raifed and judged to the fame Condition? It is not 100 Years in all likelihood, till erery Soul of us shall be in Heaven or Hell: and it's like not half or a quarter of that time, but it will be fo with the greater part of us; and what is a Year or two or 100? how speedily is it come? how many Soul that is now in Heaven or Hell, within 100 Years adwelt in the Places that you now dwell in, and fat in the Sears you now fit in? And now their time is put what is it? Alas, how quickly will it be so with us! Youknow not when you go to Bed, but you may be Judged by the next Morning; or when you rife, but you may be judged before Night: but certain ly you know that shortly it will be; and should not whis then be laid to Heart? Yea the general Judgment swill not be long: For certainly we live in the Ender the World.

Qu. 4. My next Question is, Whether are you read for this dreadful Judgment when it comes, or not? Seeing mit is your felves then must be tried, I think it concerns you to see that you be prepared. How often hath Christ warned us in the Gospel, that we be always ready, because we know not the Day or Hour of his coming? Matth. 24. 44, 42. and 25. 13. 1 Theff. 4. 6. and told an how fad a time it will be to those that are unready, Met. 25. 11, 12. Did Men but well know what I Meeting and Greeting there will be between Christ and an unready Soul, it would fure startle them, and make them look about them. What fay you, beloved Heawers, are you ready for Judgment, or are you not? Methinks a Man that knoweth he shall be judged, should ask himself the question every day, of his Life; an I ready to give up my Account to God? Do not you ale to ask this of your own Hearts? unless you be careless who whether you be faved or damned, methinks you fhould. and ask it ferioufly.

Qu. But who be they that are ready ? how hall I burn

whether I be ready or not ?

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Answ. There is a twofold Readiness. 1. When you are in a fafe Cafe. 2. When you are in a comfortable Cafe, in regard of that Day. The latter is very definable, but the first is of absolute Necessty; this therefore is

it that you must principally enquire after.

In general, all those, and only those are ready for Judgment, who shall be justified and saved, and not condemned when Judgment comes; they that have a good Cause in a Gospel-sense. It may be known before hand who these are; for Christ judgeth, as I cold you, by his Law. And therefore find our whom it is that the Law of Grace doth justify or condemn, and you may certainly know whom the Judg will justify or condemn; for he judgeth righteoufly.

If you further ask me who these are; remember that I told you before that every Man that is personally righteous by fulfilling the Conditions of Salvation in the Gospel, shall be faved; and he that is found unrighteous, as having not fulfilled them, fhail perish at

that Day.

Qu. Who are thofe ?

Aniw. I will cell you them in a few Words, left you should forget, because it is a Marter that your Salvation

an ing rus sold day, and also sold am or Damnation dependeth upon.

1. The Soul that unfeignedly repenteth of his former finful Courfe, and curneth from it in Heart and Life, and loveth the Way of Godline's which he hated, and hateth the Way of Sin which he loved, and is be come throughly a new Creature, being born again and fanctified by the Spirit of Christ, Ihall be justified : but all others shall certainly be condemned.

Good News to repenting converted Sinners: fed to impenitent, and him that knows not what it

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2. That Soul that feeling his Misery under Sin, and the Power of Satan, and the Wrath of God, doth be lieve what Christ hath done and suffered for Man Reslauration and Salvation, and thankfully accepted him as his only Saviour and Lord, on the Terms that he is offered in the Gospel, and to those Ends, even we justify him, and sanctify and guide him, and bring him at last to everlasting Glory; that Soul shall be justified at Judgment: and he that doth not, shall be condemned.

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Or in short, in Scripture-phrase, He that believet shall be saved, and be that believeth not shall be condemnad,

Mar. 16. 16.

3. The Soul that hath had fo much Knowledg of the Goodness of God, and his Love to Man in Creation, Redemption, and the following Mercies, and hath had so much Conviction of the Vanity of all Creatures, as thereupon to love God more than all things below, so that be hath the chiefest room in the Heart, and is preferred before all Creatures ordinarily in a time of trial; that Soul shall be justified at Judgment, and all other shall be condemned.

4. That Soul that is so apprehensive of the absolute Soveraignty of God as Creator and Redeemer, and of the Righteousness of his Law and the Goodness of his holy Way, as that he is firmly resolved to obey him before all others, and doth accordingly give up himfelf to fludy his Will, of purpose that he may obey ir, and doth walk in these holy Ways, and hath so far mortified the Flesh, and subdued the World and the Devil, that the Authority and Word of God can do more with him than any other; and doth ordinrily prevail against all the Perswasion and Interest of the Flesh, so that the main Scope and Bent of the Heart and Life is still for God; and when he finnesh he rifeth again by true Repentance; I fay, that Soul, and that only, shall be justified in Judgment, and be faved. 5. That ( TOT )

6. That Soul that hath such believing Thoughts of the Life to come, that he taketh the promised Blessedness for his Portion, and is resolved to venture all else upon it, and in hope of this Glory, doth set light comparatively by all things in this World, and waiteth for it as the End of this Life, choosing any suffering that God shall call him to, rather than to lose his hopes of that Felicity, and thus persevereth to the End: I say, that Soul, and none but that, shall be justified in Judgand escape Dammation.

In these five Marks I have told you truly and briefly, who shall be justified and saved, and who shall be condemned at the Day of Judgment. And if you would have them all in five Words, they are but the Description of these five Graces, Repentance, Faith-

Love, Obedience, Hope.

But though I have laid these close together for your use, yet lest you should think that in so weighty a Case L am too short in the Proof of what I so determine of; I will tell you in the express Words of many Scripture-Texts, who shall be justified, and who shall be con-

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John 3. 3. Except a Man be born again, he cannot enter into the Kingdom of God. Meb. 12. 14. Without Holinefs none shall fee God. Lute 13. 3, 4. Except ye repent, ye shall all likewise perish. Alts 26. 18. I fen thee to open their Eyes, and turn them from Darkness to Light, and from the Power of Satan unto God, that they may receive forgivenels of Sins, and an Inhericance among the fanctified by Faith that is in me. John 3. 15, 16, 17, 18, 19. Whoever believeth in him fhail not perish, but have everlasting Life; he that believeth on him, is not condemned; he that believeth not, is condemned already, because he hash not believed in the Name of the only begotten Son of God; and thi is the Condemnation, that Light is come into the World, and Men loved Darkness rather than Light, b cause their deeds were evil. John 5. 28, 29. The Ho

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is coming, In which all that are in the Graves hall hear his Voice, and shall come forth; they that have done good to the Refurrection of Life, and they the have done evil to the Refurrection of Damnation. Mut. 25.20. Caft the unprofitable Servant into outer Darkness, there shall be weeping and gnashing of Teeth, Lute 10. 27. But those mine Enemies which would not that I should reign over them, bring hither and say them before me. Mat. 22. 12, 13. Friend, how camest thou in hither, not having on a Wedding-Garment? And he was speechless. Then said the King to the Servants, bind him Hand and Foot, and take him away, and cast him into outer Darkness, &c. Mat. s. 20. For I fay unto you, that except your Righteoufness exceed the Righteoufness of the Scribes and Pharifees, ye shall in no wife enter into the Kingdom of Heaven, Mat. 7. 21. Not every one that faith, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven. His. 3. 6. He is become the Author of eternal Salvation to all them that obey him. Rev. 22. 14. Bleffed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in by the Gate into the City. Rom. 8. 1, 12. There is then no Condemmation to them that are in Christ Jesus, that walk not after the Flesh, but after the Spirit. For if ye live at ter the Flesh, ye shall die : but if ye through the Spirit do mortify the Deeds of the Body, ye shall live. Re 8. 9. If any Man have not the Spirit of Chrift, he i mone of his. Gal. g. 18. But if ye be led of the Spirit, ye are not under the Law. Gal. 6.7, 8. Be not deceived, God is not mocked: for whatfoever a Man foweth, that shall he also reap: for he that soweth to the Flesh, shall of the Flesh reap Corruption; but he that foweth to the Spirit, shall of the Spirit reap Life Everialing. Mat. 6. 21. For where your Treasure is, there will your Heart be also.] Read Pfal. 1. and mamy other Texts to this purpose, of which some are cited

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And thus I have told you from God's Word, how you may know whether you are ready for Judgment, which is the fourth thing that I would advice you to enquire after.

O Sirs, what shift do you make to keep your Souls from continual Terrors, as long as you remain unready for Judgment? How do you keep the Thoughts of it out of your Mind, that they do not break your Sleep, and meet you in your Business, and haunt you every way you go, while Judgment is so near, and you are so unready? But I shall proceed to my next Question.

Qu. 5. And in the last place, to those of you that are not yet ready, nor in a Condition wherein you may be fafe at that Day; my Question is, How are you refolved to prepare for Judgment for the time to come? Will you do no more than you have done hitherto? Or will you now fer your felves with all your Might, to prepare for fo great a Day? methinks you should be now past all Demurs, Delays, or farther Doubtings about such a Bufiness; and by the Consideration of what I have faid already, you should be fully resolved to lose no more time, but presently awake, and set upon the Work-Methinks you should all fay, We will do any thing that the Lord shall direct us to do, rather than we will be unready for this final Doom. O that there were but fuch Hearts in you, that you were truly willing to follow the gracious Guidance of the Lord, and to afe but thate fweet and reasonable Means which he hath prescribed you in his Word, that you may be ready for that Day! Alas, it is no hard matter for me to tell you, or my felf, whet it is that we must do if we will be happy; and it is no very hard matter to do it so far as we are truly willing; but the Difficulty is to be truly and three willing to this Work. If I shall tell you what yo



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mult do for Preparation, shall I not lose my Labourh Will you resolve and promise in the Strength of Grace, that you will faithfully and speedily endeavour to practise it, whoever shall gainsay it? Upon hope of this, I will set you down some brief Directions, which you must follow, if ever you will with Comfort look the Lord Jesus in the Face at the Hour of Death, or in the Day of Judgment.

The first Direction is this, See that your Souls be finerth established in the Belief of this Judgment and everlasting List: For if you do not soundly believe it, you will not seriously prepare for it. If you have the Judgment and Belief of an Insidel, you cannot have the Heart or the Lise of a Christian. Unbelief shuts out the most of the World from Heaven: see that it do not so by you. If you say you cannot believe what you would: I answer, Feed not your Unbelief by Wilfulness or Unreasonableness; use God's Means to ouercome it, and thus not your Eyes against the Light, and then try the lists, 416, 3, 12, 13, 15, 16, 17, 18, 19.

The second Direction. Labour diligently to have a found Understanding of the Nature of the Laws and Judgment of God. On what Terms it is that he dealeth with Mankind: and on what Terms he will judg them to Life or Death; and what the Reward and Punishment is For if you know not the Law by which you must be judged, you cannot know how to prepare for the Judgment. Study the Scripture therefore, and mark who they be that God promiseth to save, and who they be that he threatnest to condemn. For according to that Word will the Judgment pass.

The third Direction. See that you take it as the very Business of your Lives, to make ready for that Day. Understand that you have no other Business in this World, but what doth necessarily depend on this. What else

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have you to do, but to provide for everlating, and to me Means to fustain your own Bodies and others, of purpose for this Work, till it be happily done? Live therefore as Men that make this the main Scope and Care of their Lives; and let all things else come in but on the by. Remember every Morning when you awake, that you must spend that Day in Preparation for your Account, and that God doth give it you for that end. When you go to Bed, examine your flearing what you have done that Day in the Preparation for your last Day: And take that time as lost which dother nothing to this end.

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The fourth Direction. Us frequently to think of the Certainty, Nearness and Dreadfulness of that Day, to been Lift in your Affections and Endeavours, left by Incomplanate-ness your Souls grown supid and negligent. Otherwise, because it is out of fight, the Heart will be upt to grow hardned and secure. And do not think of it sightly, as a common thing, but purposely set your selves so think of it, that it may rouze you up to such Affections and Endeavours as in some measure are answerable to the Nature of the thing.

The fifth Direction. Labour to have a lively Fields in thy Heart, of the Evil and Weight of that Six which these are guilty of, and of the Misery into which it hath brought thee, and would further bring thee if then be not delivered, and for to feel the Need of a Deliverer. This must prepare thee to partake of Christ now; and if those partake not of him now, thou canst not be saved by him then. It is these Souls that now make light of their Sin and Misery, that must then seel them so bearly, as to be pressed by them into the internal Flames, and those that now seel little need of a Saviour, they shall then have none to save them, when they seel their Need.

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The fixth Direction. Underfrand and believe the fit ficiency of that Ransom and Satisfaction to Juffice, w Christ bath made for thy Sins and for the World, and be freely and universally it is offered in the Gofpet. Thy Sin is not uncurable or unpardonable, nor thy Mifery remediles; God hath provided a Remedy in his Son Chrift, and brought it so near thy Hands, that nothing but thy neglecting, or wilful refusing it, can deprive Settle thy Soul in this Belief, thee of the Benefit.

The seventh Direction. Underftand and believe, the for all Chrift's Satisfastion, there is an absolute Necessity found Faith and Repentance to be in thy own Jelf, before the canft be a Member of him, or be pardoned, adopted or juftifiel by his Blood. He died not for final Infidelity and Impenitency, as predominant in any Soul. As the Law of his Father which occasioned his Suffering, required perfect Obedience or Suffering: So his own Law, which he hath made for the Conveyance of his Benefits, dod require yet true Faith and Repentance of Men thenfelves, before they shall be pardoned by him; and fincere Obedience and Perseverance, before they shall a be glorified.

The eighth Direction. Rest not therefore in an unrents Rance be wrought on thy own Soul, and thou be truly brokened From thy former finful Course, and from all things in this World's and art dedicated, devoted and refigued unto God. Seeing this Change must be made, and these Graces must be had, or thou must certainly perish: in the Fear of God, wee that thou give no ease to thy Mind rill thou art this changed. Be content with nothing till this be done. Delay not another Day. How canst thou live merrily, or seep quietly in such a Condition, as if thou should die init, thou fhouldst perish for ever? Especially when shou art every Hour uncertain whether thou shalt set another

another Hour, and not be prefettly fratch'd away by Death. Methinks while thou art is to find a Cafe, which way ever thou art going, or whatever thou are doing, it should still come into thy Thoughts, O what if I bould die before I be regenerate, and have parties Christ!

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The ninth Direction. Let it be the daily Care of the Soul, to mortify thy fleshly Defires, and outrcome this World and live as in a continual Conflict with Satur, which will not be ended till thy Life doend. If any thing destroy thee by drawing away thy Heart from God, it will be the earnal Self, thy fieldly Defires, and the Allurements of this World, which is the Matter that they feed apon. This therefore must be the earnest Work of the Life to fubdue this Fleih, and fer light by this World and refift the Devil, that by these would destroy thee. It is the common Case of miserable Hypocrites, that at first they list themselves under Christ as for a Fight but they prefently forget their State and Work ; and when they are once in their own Conceit regenerate, they think themselves so lafe, that there is no farther Danger; and thereupon they do lay down their Arms, and take that which they mileall their Christian Liberry, and indulge and please that Flesh which they promited to morrify, and close with the World which they promifed to contemn, and fo give up themselves to the Devil, whom they promised to-fight against. If once you apprehend that all your Religion beth in meer Believing, that all shall go well-with you, and that the Bitterness of Death is past; and in a forbearance of some diffraceful Sins, and bei much in the Exercise of your Gifts, and in external Ways of Dury, and giving God a cheap and plaufible: Obedience in those things only which the Flesh care spare; you are then faln into that deceitful Hypocrify. which will as furely condemn you, as open Profanencis, If you get not out of in You must live as in a Fight

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or you cannot overcome. You might live loofe from all chings in this World, if you will be ready for tenother. You might not live after the Flesh, but mornly it by the Spirit, if you would not die, but live to ever, Rom. 8. 13. These things are not indifferent, but of flat Necessity.

The tenth Direction. Do all your Works as Men tha must be judged for them. It is not enough (at least in point of Dury and Comfort) that you judg this Preparation in general to be the main Bufiness of your Lives, but you should also order your particular Afting by these Thoughts, and measure them by their Refulls to this approaching Day. Before you venture on them. enquire whether they will bear weight in Judgmen, and be sweet or bitter when they are brought to Trial; both for Matter and Manner, this must be observed Othat you would remember this when Temprations are upon you, when you are tempted to give up your Mind to the World, and drown your felves in earthly Care: Will you bethink you foberly whether you would her of this at Judgment, and whether the World will be then as fiveet as now, and whether this be the best Pre paration for your Trial? When you are tempted to be drunk, or to fpend your precious time in Ale house, or vain unprofitable Company, or at Cards or Dice, or any finful or needless Sports, berhink you then, whe ther this will be comfortable at the reckoning? whether time be no more worth to one that is to see Eternity, and must make so strict an Account of Hours? and whether there be not many better Wor before you, in which you might frend, your time your greater Advantage, and to your greater Com fore when it comes to a review? When you are ten ted to Wantonness, Fornication, or any other field Intemperance, bethink you foberly, with what Face these Actions will appear at Judgment, and whether they will be the pleasant or displeasant to you.

when you are tempted to neglect the daily Worshipping of God in your Families, and the catechising and ceaching of your Children or Servants, especially on the Lord's Day, bethink your selves then, what account you will give of this to Christ, when he that entrusted you with the Care of your Children and Servants, shall call you to a reckoning for the Performance of

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The like must be remembred in the very manner of our Duties. How diligently should a Minister study a how earnestly should be perswade; how unweariedly should he bear all Oppositions and ungrateful Returns a and how carefully should he watch over each particular Soul of his Charge (as far as is possible) when he remember that he must shortly be accountable for all in Judgment? and how importunate should we all be with Sinners for their Conversion, when we consider that we our felves also must shorely be judged? Can a Man be cold and dead in Prayer, that nath any true Apprehention of that Judgment upon his Mind, where he must be accountable for all his Prayers and Performances? O remember, and feriously remember, when you fland before the Minister to hear the Word, and when you are on your Knees to God in Prayer, in what a manner that fame Person, even your selves, must shortly stand at the Bar of the dreadful God! Did these Thoughts get throughly to Mens Hearts, they would awaken them out of their fleepy Devotions, and acquaint them there it is a ferious Bufiness to be a Christian. How careful should we be of our Thoughts and Words, if we believe ingly remembred that we must be accountable for them all! How carefully should we consider what we do with our Riches, and with all that God giveth us? and how much more largely should we expend it for his Service in Works of Piety and Charity, if we believingly remembred that we must be judged according to what we have done, and give account of every Talent that we receive? Certainly the believing Confideration of Judgment

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Judgment, might make us all better Christians than we are, and keep our Lives in a more insocent and profesible Frame.

As you will certainly renew The eleventh Direction. your Failings in this Life, fo be fure that you daily renew you Repentance, and fly daily to Christ for a renewed Pardon, that no Sin may leave its fling in your Souls. It is not your first Pardon that will serve the turn for your latter Sins Not that you must purpose to fin, and purpose to repent when you have done, as a Remedy: for that is an hypocritical and wicked Purpose of Repenting, which is made a Means to maintain us in our Sins : but Sin must be avoided as far as we can; and Repentance and Faith in the Blood of Christ must remedy that which we could not The Righteousness of Pardon in Christ's Blood Is useful to us only so far as we are Sioners, and comen in where our imperfect inherent Righteousness don come fhort; but must not be purposely chosen before Innocency: I mean, we must rather choose as far as we can, to obey and be innocent, than to fin and be par doned, if we were fure of Pardon.

The twelfth Direction. In this vigilant, obedient, penirent Course, with Considence upon God as a Father, rest upon the Promise of Acceptance and Bomission, through the Merits and Intercession of him that redeemed you: Look up in hope to the Glory that is before you, and believe that God will make good him Word, and the patient Expectation of the Rightcos shall not be in vain. Chearfully hold on in the Work that you have begun: and as you serve a better Masser than you did before your Change, so serve him with more Williagness, Gladness and Delight. Do not entertain hard Thoughts of him, or of him Service, but rejoice in your unspeakable Happiness of being admitted into his Family and Favour through Christ. Do not serve him in drooping Dejection and Discourage

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ment, but with Love, and Joy, and filial Fear. Icep in the Communion of his Saints, where he is chearfully and faithfully praifed and honoured, and where is the greatest visible Similitude of Heaven upon Earth; especially in the Celebration of the Sacrament of Christ's Supper, where he seals up a renewed Pardon in his Blood, and where unanimously we keep the Remembrance of his Death until he come. Do not cast your selves out of the Confure and Exclinion, is a dreadful Emblem and Fore-runner of the Judgment to come, where the Ungodly shall be cast out of the Presence of Christ and his Saints for ever.

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I have now finished the Directions, which I tender to you for your Preparation for the Day of the Lord; and withal my whole Discourse on this weighty Poinc. What Effect all this shall have upon your Hearts, the Lord knows; it is not in my Power to determine. If you are so far blinded and hardned by Sin and Satan, as to make light of all this, or coldly to commend the Doctrine, while you go on to the End in your earnal worldly Condition as before; I can say no more, that ell thee again that Judgment is near, when thou will bltterly bewail all this too late. And among all the rest of the Evidence that comes in against thee, this Book will be one which shall testify to thy Face before Angels and Men, that thou wast told of that Day, and instructed to prepare.

But if the Lord shall show thee so much Mercy as to open thy Eyes, and break in upon thy Heart, and by sober Consideration turn it to himself, and cause thee faithfully to take the Warning that hath been give thee, and to obey these Directions, I dare assure thee from the Word of the Lord, that this Judgment which will be so dreadful to the Ungodly, and the Beginning of their endless Terrour and Miscry, will be as joyful to thee, and the Beginning of thy Glory. The Saviour that thou hast believed in and sincerely

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beved, will not condemn thee, Plate t. c. 6. Rin L 1. John 2. 16. It is part of his Bufinels to justify the before the World, and to glorify his Merits, his Kindy Power, his Holiness, and his rewarding Justice in the Absolution and Salvation. He will account it a risk teons thing to recompense Tribulation to thy Troblers, and Reft to thy felf; when the Lord Jefus fhall be revealed from Heaven with his Mighty Angels, in flaming Fire, taking Vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christi who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power: Even then shall he come to be glorified in his Saines, and to be admired in all them that believe in the Day; even because his Servants Testimony, and his Said ritsamong them was believed, a Theff. 1. 6, 9, 8, 0, 10 That Day will be the great Marriage of the Lamb, the Reception of thee, and all the Saints into the Glo of thy Beloved, to which they had a Right at their fir Confent and Contract upon Earth: And when the Bride groom comes, thou who art ready shalt go into the Ma age, when the Door shall be shut against the sleepy ner ligent World; and though they cry, Lord, Lord, specia ms, they shall be repulsed with a Verily I know you me Mat. 2 4. 10, 11, 12, 13. For this Day which others feat mayes thou long, and hope, and pray, and wait, an comfort thy felf in all Troubles with the Remembrance of it, 1 Cor. 15.55,55,57,58. 1 Totff.4.17,18. If the wert ready to be offered to Death for Christ, or when the time of thy Departing is at hand, thou mayeft look back on the good Fight which thou half fought, and on the Course which thou hast finished, and on the Faith which thou haft kept, and mayeft confidently conclude that henceforth there is laid up for thee a Crown Righteoujness, which the Lord the Righteons Judg shall give thee at that Day; and not to thee only, but unto all them also that love his Appearing, 2 Tim. 4. 6, 7, & Even fo, come Lord Jefus, Rev. 22. 20. FINIS.

## The Danger of Ilighting Christ and his Gospel.

Mat. 22.5. But they made light of it.

HE bleffed Son of God, that thought not enough to die for the World, but would himself also be the Preacher of Grace and Salvation, doth comprize in this Parable the Sum of his Gospel. By the King that is here said to make the Marriage, is meant God the Father that fent his Son into the World to cleanse them from their Sins, and espouse them to himfelf. By his Son for whom the Marriage is made, is meant the Lord Jefus Chrift, the eternal Son of God, who took to his God-head the Nature of Man, that he might be capable of being their Redeemer, when they had loft themselves in Sin. By the Marriage is meant the Conjunction of Christ to the Soul of Sinners, when he giveth up himfelf to them to be their Saviour, and they give up themfelves to him as his redeemed Ones to be faved and rule by him; the Perfection of which Marriage will be at the Day of Judgment, when the Conjunction between the whole Church and Chrift shall be solemnized. The Word here translated Marriage, rather figurates the Marriage Fast; and the meaning is that the World is invited by the Gospel to come in and partake of Christ and Salvacion. which comprehendeth both Pardon, Justification Right to Salvation, and all other Privileges of the M

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bers of Christ. The Invitation is God's Offer of Christian and Salvation in the Gospel; the Servants that invited them are the Preachers of the Gospel, who are is forth by God to that end; the Preparation for the Feaft there mentioned, is the Sacrifice of Jesus Chris and the enacting of a Law of Grace, and opening Way for revolting Sinners to return to God. There a mention of fending fecond Messengers, because Go useth not to take the first Denial, but to exercise Patience till Sinners are obstinate. The first Persons vited are the Jews; upon their obstinate Refusal the are sentenced to Punishment; and the Gentiles invited, and not only invited, but by powerful Press ing, and Miracles, and effectual Grace compelled, the is, infallibly prevailed with to come in. The M ber of them is so great, that the House is filled the Guefts; many come fincerely, not only looking at the Pleasure of the Feast, that is, at the R don of Sin, and Deliverance from the Wrath of G but also at the Honour of the Marriage, that is, of i Redeemer, and their Profession by giving up themsel to an holy Conversation : but some come in only fort Feast, that is, Justification by Christ, having not Wedding-garment of found Resolution for Obedie in their Life, and looking only at themselves in bell ing, and not to the Glory of their Redeemer these are sentenced to everlasting Milery, and speed ill as those that came not in at all; seeing a Faith! will not work, is but like that of the Devil; and that look to be pardoned and faved by it, are mill as James thewerh, cb. 2. 24.

The Words of my Text contain a Narration of ill Entertainment that the Gofpel findeth with many whom it is fent, even after a first and second invitat They make light of it, and are taken up with o things. Though it be the Jews that were first ty have too many followers among us Gentiles to NAME AND A PARTY OF THE PARTY O

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invited Dock. For all the wonderful Love and Nerrey that God bath an infested in giving his Son to be the Redeemer of the World, and to which the Son hath manifested in redeeming them by his Blood; his for all his full Preparation, by being a sufficient Sacrifice for the sing Sins of all; for all his personal Excellencies, and that full and cree elorious Salvation that he hath procured; and for all his free Go Osses of these, and frequent and tarnest Invitation of Sinners: (In his many do make light of all this, and present their worldly as in Enjoyments before it. The ordinary Entsteadment of all is they by Contemps.

Not that all do so, or that all continue to do so who were once guiley of it: for God hath his Chosen whom he will compel to come in. But till the Spirit of Grace overpower the dead and obstinate Hearts of Men, they will hear the Gospel as a common Story, and the great Mat-

ters contained in it go not to the Heart.

The Method in which I shall handle this Doctrine is

1. I shall show you what it is that Men make light of.

2. What this Sin of making light of it is.

3. The Cause of the Sin.

4. The Use of the Doctrine,

I. The thing that carnal Hearers make light of, is, i. The Doctrine of the Gospel it felf, which they hear regardlessly.

2. The Benefits offered them therein: which are, 1. Christ himself.

2. The Benefits which

he giveth.

Concerning Christ himself, the Gospel, i. Declareth his Person and Nature, and the great things that he hath done and suffered for Man; his redeeming him from the Wrath of God by his Blood, and procuring a Grant of Salvation with himself. Furthermore, the same Gospel maketh an Offer of Christ to Sinners, that if they will accept him on his easy and reasonable Terms, he will be their Saviour, the Physician of their Souls, their Husband and their Head.

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2. The Benefits that he offereth them, are these cannot and Interest in him, they shall have the Pardon of a to the cheir Sins pass, and be saved from God's Wrath, and to be set in a sure way of obtaining a Pardon for all the soles that they shall commit hereafter, so they do be not obey sincerely, and turn not again unto the Rebellions of their Unregeneracy. 2. They shall have the Spirit a become their Guide and Sanctifier, and to dwell a received their Soule and hale them cannot their Family. their Souls, and help them against their Enemia, 3, and conform them more and more to his Image, and salve heal their Difeases, and bring them back to Gol Ion.

3. They shall have Right to everlasting Glory when a this Life is ended, and shall be raised up thereto at the last; besides many excellent Privileges in the Way in Means, Preservation and Provision, and the Forente of what they shall enjoy hereafter: all these Benefits of the Goston of Search and the Company of the Comp the Gospel offereth to them that will have Christonia Wo LAR! reasonable Terms. The Sum of all is in 1 John 5, 14 12. This is the Record that God bath given us eternal Line was and this Life is in his Son : He that bath the Son hath Life of and be that bath not the Son bath not Life.

II. What this Sin of making light of the Goffel is ? 1. To Gol make light of the Gospel, is to take no great her combact is spoken, as if it were not a certain Truth, or the were a Matter that little concerned them, or make elie were a Matter that little concerned them, or and God had not written these things for them, 2. Who at the Gospel doth not affelt Men, or go to their Heart had but though they feem to attend to what is faid, yo Men are not awakened by it from their Security, so doth it work in any measure such holy Passion in the ne Souls, as Matters of such everlasting Consequences should do; this is making light of the Gospel of say varion. When we tell Men what Christ hath done in fuffered for their Souls, and it scarce moveth them will pierce them; we can make them hear, but we had the say the will pierce them; we can make them hear, but !

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nefe cannot make them feel; our Words take up in the fell Porch of their Ears and Fancies, but will not enter into the inward Pares; as if we spake to Men that had no Hearts or Feeling; this is a making light of Christ and Salvation. Als 28. 26, 27. Hearing ye shall hear, and shall not understand; seeing ye shall see, and shall not perceive: For the Heart of this People is waxen groß, and their Ears are dull of hearing, their Eyes are closed, &c.

3. When Men have no high Estimation of Christ and Salvation, but whatsoever they may say with their solvents, but whatsoever they may say with their solvents, but whatsoever they may say with their solvents and practical Thoughts, they have a thingher Estimation of the Matters of this World, than they have of Christ and the Salvation that he hach purchased; this is a making light of him. When Men seem the count the Doctrine of Christ to be but a Matter of Words and Names, as Gallio, Alis 18. 4. or as Fessus, Alis 25. 19. a superstitious Matter about one Jesus who was dead, and Paul saith is alive: or ask the Preachers of the Gospol as the Athenians, Alis 17. 18. What will his Babler far? This is a Contempt of Christ.

4. When Men are informed of the Truths of the his Babler fay? This is a Contempt of Christ.

4. When Men are informed of the Truths of the 4. When Men are informed of the Truths of the Tologo, and on what Terms Chrift and his Benefits may het behad, and how it is the Will of God that they should he diter and accept the Offer; and that he commanded them as to do it upon Pain of Damnation; and yet Men will not consent, unless they could have Christ on Terms of the own: they will not part with their worldly Consent her own: they will not part with their worldly Consent to take fo much of the hem only as he will give them back; and as is confined then with his Will and Interest, but think it is a hard string, that they must forsake all in Resolution for the Christ; this is a making light of him and their Salvation. Strying, that they must forsake all in Resolution for the Christ; this is a making light of him and their Salvation. When Men might have part in him and all his Benefits they would, and they will not unless they may keep to the World too; and are resolved to please their Flesh.

whatever comes of it; this is a high Contempt Christ and everlasting Life. Mat. 13. 21, 22. Life 18. 27. you may find Examples of fach as I here describe.

5. When Men will promife fair, and profess the Willingness to have Christ on his Terms, and to forsite all for him; but yet de flick to the World and their fa-ful Courfes; and when it comes to Practice, will an be removed by all that Christ hath done and faid: his is making light of Christ and Salvation. Ju. 454 compared with 42, 2.

III. The Causes of this Sin are the next thing to b enquired after. It may feem a Wonder that ever Me that have the use of their Reason, should be so sortilla to make light of Matters of fuch Confequence.

the Cause is:

I. Some Men understand not the very Senie of Words of the Gospel when they hear it, and howe they be taken with that which they understand no Though we speak to them in plain English, and shad speak it as plain as we can; yet People have so esta ed themselves from God, and the Matters of the own Happiness, that they know not what we say; we spoke in another Language, and as if they w under that Judgment, Ifa. 28. 11. with flammer Lips, and with another Tongue will he speak to People.

2. Some that do understand the Words that we sp yet because they are carnal, understand not the Mi for the natural Man receiveth not the things of the rit of God, neither can he know them, because are spiritually discerned, 1 Cor. 2. 14. They are ly, and these things are heavenly, John 3. 12. things of the Spirit are not well known by bare heart but by a spiritual Taste, which none have but those the are taught by the Holy Ghoft, a Cor. 2.12. that well W

know the things that are given us of God,

he

2. A carnal Mind apprehendeth not a Sutablesels in hele spiritual and heavenly things to his Mind, and herefore he fees light by them, and hath no mind of hem. When you tell him of everlasting Glory, he eareth you as if you were perswading him to go play with the Sun: they are Matters of another World, and it is not of his Element; and therefore he hath no more Deight in them than a Fish would have to be in the fairest a piece of Gold: They may be good to others, but e cannot apprehend them as futable to him, because e hath a Nature that is otherwise inclined: he savour-

th not the things of the Spirit, Rom. 8. 5.

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4. The main Caufe of the flighting of Christ and alvation, is a fecret Root of Unbeliff in Mens Hearts. Vhatloever they may pretend, they do not foundly at throughly believe the Word of God: they are ught in general to fay, the Goffet is true; but they ne-er faw the Evidence of its Truth fo far as throughly so criwade them of it; nor have they got their Souls tiled on the Infallibility of God's Teftimony, nor condistributed on the Infallibility of God's Testimony, nor con-dered of the Truth of the particular Doctrines eveal-the distributed in the Scripture, so far as soundly to believe them, did you all but family believe the Words of this Gospel. did you all bur family believe the Words of this Gospel, it the Evil of Sin, of the Need of Christ, and what thath done for you, and what you must be and do if er you will be faved by him, and what will become of u for ever if you do it not; I dare fay, it would re the Contempt of Christ, and you would not make light of the Matters of your Salvation. But Men do the believe while they fay they do, and would face us on that they do, and verily think that they do themves. There is a floot of Bitterness, and an evil Heart Unbelief, that makes them depart from the living early od, Htb. 2.12. and 4.1,2,6. Tell any Man in this ongregation, that he shall have a Gift of 10000 pounds. he will but go to London for it; if he believe you, he Il go; but if he believe not, he will not : and if he

will not go, you may be fure he believerh not, suppose that he is able. I know a flight Belief may fland with wicked Life: Such as Men have of the Truth of a Pro moffication, it may be true and it may be falle; but a be and found Belief is not confiftent with fo great News

of the things that are believed.

e. Christ and Salvation are made light of by the World because of their desperate hardness of Hen The Heart is hard naturally, and by Custom in fin made more hard, especially by long abuse of Mercel and neglect of the means of Grace, and relifting Spirit of God. Hence it is that Men are turned into fe Stones: and till God care them of the Stone of t Heart, no wonder if they feel not what they know, a regard not what we fay, but make light of all a hard preaching a Stone into tears, or making allo to tremble. You may fland over a dead Body in enough, and fay to it, O then Carcaft, when the hall ratting and mouldred to Dust till the Resurrection, God then call thee to account for thy Sin, and cast thee interestalling Firs, before you can make it seel what you in or fear the Mifery that is never fo truly thream When Mens Hearts are like the High-way that is trook to hardness by long custom in Sinning, or like Clay that is hardned to a Stone by the heat of Mercies that should have melted them into Repent when they have Consciences seared with an hot! as the Apoftle speaks, 2 Tim. 4. 2. no wonder th they be past feeling, and working all Uncleanness greediness, do make light of Christ and everlasting ry. O that this were not the Case of too many of Hearers! Had we but living Souls to speak to, would hear, and feel, and not make light of what fay. I know they are naturally alive, but they spiritually dead, as the Scripture witnesseth, Epholis O if there were but one spark of the Life of Gran them, the Doctrine of Salvation by Jesus Christ wan a appear to them to be the weightreft Bufines in a

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with world. O how confident should I be methinks, to pre-with vail with Men, and to take them off this World, and bring them to mind the Matter of another World, if I say the space of the say of th 

ow, of and taken up with lower things: the Matters of anoher World are out of fight, and to far from their sena flood

to fee, that they cannot regard them; but prefent things
are nearer them, in their Eyes, and in their Hands is
there must be a living Faith to prevail over Sense, before Men can be so taken with things that are not seen,
though they have the Word of God for their Security,
as so neglect and let go things that are fill before their
Eyes. Sense works with great Advantage, and theretook for their if it carry all before it, where there is no true

for the lively Faith to resist, and to lead the Soul to highder then if it carry all before it, where the soul to high-nd lively Faith to resist, and to lead the Soul to high-rethings: this Cause of making light of Christ and Sal-ation, is expressed here in my Text; One went to his farm, and another to his Merchandize: Men have Hou-es and Lands to look after: they have Wise and Chil-ren to mind, they have their Body and outward Estate fren to mind, they have their Body and outward Estate o regard; therefore they forget that they have a God, Redeemer, a Soul to mind; these Matters of the World are still with them. They see these, but they have a God, nor Christ, nor their Souls, nor everlasting Glory. These things are near at hand, and therefore work, atwally, and so work forcibly; but the other are thought in as a great way off, and therefore too distant to work in their Affections, or be at the present so much regarded by them. Their Body hath Life and Sense; and therefore if they want Meat, or Drink, or Clothe, will feel their Want, and tell them of it, and gire them no rest till their Wants be supplied; and therefore they cannot make light of their bodily Necessies: but their Souls in spiritual Respects are dead, and therefore feel not their Wants, but will let them alone in their greatest Necessities; and be as quiet when they are starved and languishing to Destruction, as if all were well and nothing ailed them. And hereuper poor People are wholly taken up in providing for the Body, as if they had nothing else to mind. They have their Trades and Callings to follow, and so much as do from Morning to Night, that they can find no time for Matters of Salvation. Christ would trach them, but they have no leisure to hear him: the Bible is before them, but they cannot have while to read it; a Minister is in the Town with them, but they cannot have while to go to enquire of him what they should done be saved: And when they do hear, their Hearts are in sull of the Warld, and carried away with these lower Matters, that they cannot mind the things which they Matters, that they cannot mind the things which der hear. They are so full of the Thoughts and Defins, and Cares of this World, that there is no room to put into them the Water of Life: The Cares of the World do chook the Word, and make it become unfruit ful, Matth, 13.22. Men cannot serve two Masters, Got and Mammon, but they will lean to the one, and do spife the other, Matth. 6.24. He that loveth the World, the Love of the Father is not in him, 1 fine the serve of the feet of the serve of the feet ight by Christ and Salvation, while they set so much by any thing of Earth. It is that which is highly esteemed among Men, is abominable in the Sight of God. Lube 16. 14. is abominable in the Sight of God, Luke 16. 15. 0 my this is the Ruine of many thousand Souls! It would grieve the Heart of any honest Christian, to see how can eagerly this vain World is followed everywhere, and that how listle Men set by Christ, and the World to come control. ( 123 )

compare the Care that Men have for the World, ish the Care of their Souls; and the time that they give y out on the World, with that time they lay out their Salvation: To fee how the World fills their their Salvation: To fee how the World fills their their Salvation: To fee how the World fills their their Salvation: To fee how the World fills their touths, their Hands, their Houses, their Hearts; definition their Houses, their Hearts; definition their Company, and hear no Discourse but of the forld; to come into their Houses, and hear and see noting but for the World, as if this World would last rever, or would purchase them another. When I know that have bours succeed, they tell me, People continus still the chine in the world whisters so the Gospel how their thours succeed, they tell me, People continus still the chine in the world which would be world. And give up themselves wholly to the World, a that wind not what Ministers say to them, nor will give any them, and give up themselves wholly to the World. And O that too many Ministers themselves the world. And O that too many Ministers themselves don't make sight of that Christ whom they preach, him do world. And O that too many Ministers themselves don't make sight of that Christ whom they preach, him do world. And O that too many Ministers themselves down make sight of that Christ whom they preach, him down they preach, him down the world! Advantages; therefore Christ sighted, Ma. 53. 3. He is despited and rejected of Men; of bids their facts from him, and esteen bin nor, as succeed the says of Conclination in bim, that they should desire the says of the says of Conclination are made links of because of the conclination in bim, that they should desire the says of the says o

fires, to Beauty or Comeinnels in bom, that they should defing poor a.

7. Christ and Salvation are made light of, became from the mode not soberly consider of the Truth and Weight of the necessary things. They suffer not their Minds do long to dwell upon them, till they procure a due the steem, and deeply affect their Heart; did they bette them, and not consider of them, how should they be not a consider of the things that most concern them, and yet they will not use it, this causeth their Concern.

The could be considered to see the salvation: Their Eyes and Necessary of Christ and his Salvation: Their Eyes are the never opened to see themselves as they are; not a shoil to the salvation of the salvation are never in the salvation of the salva

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their Hearts foundly humbled in the Sense of their Co dition: if this were done, they would foon be brow to value a Saviour. A truly broken Heart can no me make light of Christ and Salvation, than a hu Man of his Food, or a fick Man of the Means would give him ease: but till then, our Wo cannot have Access-to their Hearts. While and Misery is made light of, Christ and Salva will be made light of; but when these are percent an intolerable Burden, then nothing will ferve then but Christ. Till Men be truly humbled, they venture Christ and Salvation for a Lust, for a worldly Gain, even for less than nothing: but w God hath illuminated them, and broken their He then they would give a World for a Christ; then must have Christ, or they die; all things then are Last Dung to them in regard of the excellent Knowledg of a Phil. 2.8. When they are once pricked in their ! for Sin and Mifery, then they cry out, Men and B what shall we do? Acts 2. 37. When they are an ed by God's Judgments, as the poor Jaylor, 16. 29. then they cry out, Sirs, what shall I do to faved? This is the Reason why God will bring Men low by Humiliation, before he bring them to Salvan 9. Men take occasion to make light of Christ,

the Commonness of the Gospel; because they do bear it every Day, the frequency is an Oceasion to dull the Assertion; I say, an Oceasion, for it is no just C. Were it a Rarity, it might take more with them; it now, if they hear a Minister preach nothing but the saving Truths, they say, We have these every Day; the make not light of their Bread or Drink, their he or Life, because they possess them every day; they not light of the Sun, because it shineth every day; least they should not, for the Mercy is the greater: Christ and Salvation are made-light of, because them of them often; This is, say they, a good plant Sections: Pearls are trod in the dirt where they are

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non; they loath this dry Manna, Prov. 27. 7. The brough all Soul loaths the Hony-comb; but to the Hungry Soul

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10. Christ and Salvation are made light of, because hune of this disjunctive Presumption, either that he is sure nough theirs already, and God that is so mereiful, and thrift that hath fuffered fo much for them, is furely reolved to fave them, or elfe it may eafily be obtained at my time, if it be not yet fo. A conceited Facility to have a part in Christ and Salvation at any time, doth occasion Men to make light of them. It is true, that Grace is free, and the Offer is universal, according to he extent of the preaching of the Gospel; and it is rue that Men may have Christ when they will; that is, when they are willing to have him on his Terms: but he that hath promised thee Christ, if thou be willing, hath not promised to make thee willing; and if thou art not willing now, how canft thou think thou shalt be willing hereafter? If thou canft make thine own Heart willing, why is it not done now? Can you do it better when Sin hath more hardned it, and God may have given thee over to thy felf? O Sinners, you might do much, though you are not able of your felves to come in, if you would now subject your selves to the working of the Spirit, and fet in while the Gales of Grace continue! But did you know what a hard and impossible thing it is to be fo much as willing to have Christ and Grace, when the Heart is given over to it felf, and the Spirit hath withdrawn its former Invitations, you would not be so confident of your own Strength to believe and repent; nor would you make light of Christ upon such foolish Confidence. If indeed it be so easy a Marter as you imagine for a Sinner to believe and repent at any time; how comes it to pass that it is done by so few, but most of the World do perish in their Impenitency, when they have all the Helps and Means that we can afford them? It is true, the thing is very reasonable and easy in it self to a pure Nature; but while Man

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is blind and dead, these things are in a fort impossion to him, which are never so easy to others. It is to easiest and sweetest Life in the World to a gracious so to live in the Love of God, and the delightful Thomps of the Life to come, where all their Hope and Happ ness lieth: But to worldly carnal Hearts it is as easy remove a Mountain, as to bring them to this. However, these Men are their own Condemners: for they think it so easy a Matter to repent and belief and so to have Christ and Right to Salvation, then has they no excuse for neglecting this which they thought easy. Owrecthed impenitent Soul! what mean you say, when God shall ask you, Why did you not reput a love your Redeemer above the World, when you thought a say that you could do it at any time?

IV. Use 1. We come now to the Application. As hence you may be informed of the Blindness and Folly all carnal Men: how contemptible are their Judgment whink Christ and Salvation contemptible: and how led Reason there is why any should be moved by them, discouraged by any of their Scorns or Contradictions.

How shall we sooner know a Man to be a Fool, the if he knows no difference between Dung and Gold! shere such a thing as madness in the Wood, if that he not mad, that sets light by Christ and his own is vation, while he daily toils for the Dung of the Earth And yet what pity is it to see that a Company of posignorant Souls will be ashamed of Godliness, if sufference will think hard of a holy Life, if such as these do speak against it Hearers, if you see any set light by Christ and Salvatta do you set light by that Man's Wis, and by his West and hear the Reproaches of a holy Life, as you would hear the Words of a Mad-man; not with regard, with a Compassion of his Misery.

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is the Use 2. What wonder if we and our preaching be de-ted so spired, and the best Ministers complain of ill success, when the Ministry of the Apostles themselves did succeed approbates? What wonder if for all that we can say or do, afte our Hearers ftill fet light by Chrift and their own Salvafor that did second their Doctrines by Miracles. If any Men to the stand of the second their Doctrines by Miracles. If any Men tould have shaken and torn in pieces the Hearts of Sinliev har ners, they could have done it: If any could have laid the ment their Feet, and made them all cryout as fome, what shall we do? it would have been they. You may kethen that it is not meerly for want of good Preachers that Men: make light of Christ and Salvation: the first News of fuch a thing as the Pardon of Sin, and the Hopes of Glory, and the Danger of everlafting Milery, would turn the Hearts of Men within them, if they were es tractable in spiritual Matters as in semporal : But als, it is far otherwise. It must not seem any strange ming, nor must it too much discourage the Preachers of the Gospel, if when they have faid all that they can devife to fay to win the Hearts of Men to Christ, the most do still flight him; and while they bow the Knee to him, and honour him with their Lips, do yer fet fo light by him in their Hearts, as to prefer every fieldby Pleasure or Commodity before him. It will be thus with many: let us be glad that it is not thus with all

Use 3. But for closer Application. Seeing this is the great condemning Sin, before we enquire after it into the Hearts of our Hearers, it befores us to begin at home, and see that we who are Preachers of the Gospel be not guilty of it our selves. The Lord forbid that they that have undertaken the sacred Office of revealing the Excellencies of Christ to the World, should make light of him themselves, and slight that Salvation which they do daily preach. The Lord knows we

are all of us fo low in our Estimation of Christ, and do this great Work so negligently, that we have cause to be ashamed of our best Sermons; but should this Sin prevail in us, we were the most miserable of all Men. Brethren, I love not Cenforiousness; yet dare not befriend so vile a Sin in my self or others under presence of avoiding it, especially when there is so great Necesfity that it should be healed first in them that make it their Work to heal it in others. O that there were no cause to complain that Christ and Salvation are made light of by the Preachers of it! But, I. Do not the negligent Studies of some speak it out? 2. Doth not their dead and drowfy Preaching declare it? Do not they make light of the Doctrine they preach, that dois as if they were half afleep, and feel not what they speak themselves?

2. Doth not the Carelefness of some Mens private Endeavours discover it? What do they for Souls? how flightly do they reprove Sin? how little do they when they are out of the Pulpit for the faving of Men Souls ?

4. Doth not the continued Neglect of those things wherein the Interest of Christ consisteth discover it? 1. The Churches Purity and Reformation; 2. Its Linity.

5. Doth not the covetous and worldly Lives of too many discover it, losing Advantages for Mens Soulist a little Gain to themselves? and most of this is because Men are Preachers before they are Christians, and tell Men of that which they never felt themselves. Of all Men on Earth, there are few that are in fo fad a Condition as fuch Ministers: and if indeed they do believe that Scripture which they preach, methinks it should be terrible to them in their studying and preaching k.

Uf 4. Beloved Hearers; the Office that God hath called us to, is, by declasing the Glory of his Grace, to

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help under Christ to the faving of Mens Souls. I you think not that I come hither to Day on my oth Errand. The Lord knows I had not fet a Foot out of Doors, but in hope to succeed in this Work for your Souls. I have confidered and often confidered, what is the matter that so many thousands should perish when God hath done so much for their Salvation; and I find this that is mentioned in my Text is the Cause. It is one of the Wonders of the World, that when God hath fo loved the World as to fend his Son, and Christ hath made a Sarisfaction by his Death sufficient for them alland offereth the Benefits of it so freely to them, even. without Money or Price, that yet the most of the World should perish; yea the most of those that are thus called by his Word! Why here is the Reason, when Christ hath done all this, Men make light of it. God hath shewed that he is not unwilling; and Christ hath hewed that he is not unwilling that Men flould be reflored to God's Favour and be faved; but Men are actually unwilling themselves. God takes not pleasure in the Death of Sinners, but rather that they return and live. Enk. 33. 11. But Men take fuch pleasure in Sing that they will die before they will return. The Lord Jesus was content to be their Physician, and hath provided them a sufficient Plaister of his own Blood; but if Men make light of it, and will not apply it, what wonder if they perish after all? This Scripture giveth us the Reason of their Perdition. This sad Experience tells us the most of the World is guilty of. Is is a most law mentable thing to fee how most Men do spend their Care, their Time, their Pains for known Vanities, while God and Glory are cast aside: That he who is all, should feem to them as nothing; and that which is nothing; (hould feem to them as good as all; that God should fet Mankind in such a Race where Heaven or Hell is their certain End, and that they should fit down, and loiter, or run

after the childish Toys of the World, and so much forger the Prize that they thould run for. Were it bu G

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possible for one of us to fee the whole of this Bufiness. as the All-feeing God doth; to fee at one View both Heaven and Hell which Men are so near, and see what most Men in the World are minding, and what they are doing every Day, it would be the faddeft fight that could be imagined. O how should we marvel at their Madnefs, and lament their Self-delufion! O poor diftracted World! what is it that you run after? and what is it that you neglect? If God had never told them what they were fent into the Word to do, or whiaher they were going, or what was before them in another World, then they had been excusable; but he hath told them over and over, till they were weary of it. Had he left it doubtful, there had been some excuse; but it is his fealed Word, and they profess to believe it, and would take it ill of us if we should question whether they do believe it or not.

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Beloved, I come not to accuse any of you particu-Marly of this Crime: but feeing it is the commonest Cause of Mens Destruction, I suppose you will judg it the fitneft Matter for our Enquiry, and deferving our greatest Care for the Cure. To which and I fhall, I. Endeavour the Conviction of the Guilty. 2. Shall give them fuch Confiderations as may tend to humble and reform them a. I shall conclude with fuch Direction as may help then that are willing to escape the destroying Power of the

Sin. And for the first, consider,

1. It is the Cafe of most Sinners to think themselve Greeft from those Sins that they are most enflaved us and one reason why we cannot reform them, is, because eve cannot convince them of their Guilt. It is the Ne ture of Sin fo far to blind and befool the Sinner, the he knoweth not what he doth, but thinketh he is free from it when it reigneth in him, or when he is commit ting it: It bringeth Men to be fo much unacquainted with themselves, that they know not what they think or what they mean and intend, nor what they think, you hate, much left what they are held what they love or well hate, much lefs what they are habituated and dispoint

(731 They are alive to Sin, and dead to all the Reafon Confideration and Refolution that should recover then as if it were only by their finning that we must know they are alive. May I hope that you that hear me to Day, are but willing to know the Truth of your Cafe. and then I shall be encouraged to proceed to an enquiry. God will judg imparrially; why should not we do fo? Let me therefore by these following Questions, try when ther none of you are Slighters of Christ and your own Salvarion. And follow me, I befeech you, by putting them close to your own Hearts, and faithfully answering them.

1. Things that Men highly value will be remembred. they will be matter of their freest and sweetest thoughts;

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Do not those then make light of Christ and Salvarion. that think of them fo feldom and coldly in comparifon of other things? Follow thy own Heart Man, and observe what it daily runneth out after; and then judge whether it make not light of Christ.

We cannot perswade Men to one Hour's sober Confideration what they should do for an Interest in Christ, or in Thankfulness for his Love, and yet they will not

believe that they make light of him.

2. Things that we highly value will be Matter of our Discourse: The Judgment and Heart will command the Tongue: Freely and delightfully will our Speech run

ica-nafe fit-neft cur fich con chia after them: this also is a known Case.

Do not those then make light of Christ and Salvation. that frun the mention of his Name, unless it be in a vain or finful Use? Those that love not the Company where Christ and Salvation is much talk'd of, but think it troublesom precise Discourse; that had rather hear some merry Jests, or idle Tales, or talk of their Riches or Bufiness in the World: When you may follow them from Morning to Night, and scarce have a sa voury Word of Christ, but perhaps some slight and weary mention of him sometimes; judg whether these make not light of Christ and Salvation, How Serious

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do they talk of the World, Pfal. 144.8, 11. and speak Vanity! but how heartlessy do they make mention of

Christ and Salvation?

2. The things that we highly value, we would fecure the Possession of, and therefore would take any convement Course to have all Doubts and Fears about them well resolved. Do not those Men then make light of Chaiff and Salvation, that have lived 20 or 20 Years in Uncertainty whether they have any part in these or not, and yet never feek out for the right Resolution of their Doubts? Are all that hear me this Day certain they shall be faved? O that they were! O had you not made light of Salvation, you could not so easily bear such Doubtings of it; you could not rest till you had made it fure, or done your best to make it sure. Have you no Body to enquire of, that might help you in fuch a Work! Why you have Ministers that are purposely appointed to that Office. Have you gone to them, and told them the Doubtfulness of your Case, and asked their Help in the judging of your Condition? Alas, Ministers may fit in their Studies from one Year to another, before ten Persons among 1000 will come to them on such an Errand! Do not these make light of Christ and Salvation! When the Gospel pierceth the Heart indeed, they try out, Men and Brethren, what shall we do to be faved? All 36. 20. and 9. 6. trembling and aftonished Paul cries out, Lord, what wilt thou have me to do? And so did the convinced Jews to Peter, Affs 2. 27. But when hear we fuch Queftions?

4. The things that we value, do deeply affect us, and fome Motions will be in the Heart according to our Efficacion of them. O Sirs, if Men made not light of these things, what working would there be in the Heart of all our Hearers? what strange Affections would traise in them to hear of the Matters of the World we come! How would their Hearts melt before the Power of the Gospel! what Sorrow would be wrought in the Discovery of their Sin! what Astonishment at the Con-

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fideration of their Mifery! what unspeakable lov as the glad Tidings of Salvation by the Blood of Christ! what Resolution would be raised in them upon the Discovery of their Duty! O what Hearers should we have if it were not for this Sin! Whereas now we are liker to weary them, or preach them afleep with Matrers of this unspeakable Moment. We talk to them of Christ and Salvation, till we make their Heads ake: Little would one think by their careless Carriage, that they heard and regarded what we faid, or thought we spoke

at all to them.

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5. Our Estimation of things will be seen in the diligence of our Endeavours. That which we highlieft value, we shall think no pains too great to obtain. Do not those Men then make light of Christ and Salvation. that think all too much that they do for them, that murmur at his Service, and think it too grievous for them to endure? that ask of his Service, as Judas of the Ointment, What need this mafte? cannot Men be faved without fo much ade? this is more ado than needs. For the World they will labour all the Day, and all their Lives; but for Christ and Salvation they are asraid of doing too Let us preach to them as long as we will, we cannot bring them to relish or resolve upon a Life of Ho-Follow them to their Houses, and you shall not hear them read a Chapter, nor call upon God with their Families once a Day; nor will they allow him that one Day in seven which he hath separated to his Service. But Pleasure, or worldly Business, or Idleness must have a part. And many of them are so far hardened, as to reproach them that will not be as mad as themselves. And is not Christ worth the seeking? Is not everlasting Salvation worth more than all this? Doth not that Soul make light of all thefe, that thinks his Eafe more worth than they ? Let but common Sense judg.

6. That which we most highly value, we think we cannot buy too dear: Christ and Salvation are freely given, and yet the most of Men go without them, because

they

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they cannot enjoy the World and them together. They are called but to part with that which would hinder them from Christ, and they will not do it. They are called bur to give God his own, and to refign all to his Will. and let go the Profits and Pleasures of this World, when they must let go either Christ or them; and they will not. They think this too dear a Bargain, and fay they cannot spare these things; they must hold their Credit with Men; they must look to their Estaces, how shall they live elfe? they must have their Pleasure, whatsoever becomes of Christ and Salvation: As if they could live without Christ better than without these: as if they were afraid of being Lofers by Christ, or could makes faving March by lofing their Souls to gain the World Christ hath told us over and over, that if we will not forfake all for him, we cannot be his Disciples, Lube 14. 32. Far are thefe Men from forfaking all. and yet will needs think that they are his Disciples indeed.

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7. That which Men highly efteem, they would bill their Friend's to as well as themselves. Do not those Men make light of Christ and Salvation, that can take so much care to leave their Children Portions in the World, and do so little to help them to Heaven? that provide outward Necessaries so carefully for their Families, but do so little to the saving of their Souls? Their neglected Children and Friends will witness, that either Christ, or their Childrens Souls, or both were made light

8. That which Men highly effeem, they will so diligently seek after, that you may see it in the sures, if it be a Matter within their reach. You may see how many make light of Christ, by the little Knowledg they have of him, and the little Communion with him, and Communication from him; and the little, yea, none of his special Graces in them. Alas, how many Ministers can speak it to the Sorrow of their Hearts, that many of their People know almost nothing of Christ, though (135)

they hear of him daily, nor know they what must do to be saved! If we ask them an account of these things; they answer as if they understood nor what we fay to them, and tell us they are no Schohrs, and therefore think they are excusable for their Ignorance. O if these Men had not made light of Christ and their Salvation, but had bestowed but half so much Pains to know and enjoy him, as they have done to understand the Matters of their Trades and Callings in the World, they would not have been to ignorant as they are: they make light of thefe things, and therefore will not be at the Pains to study or learn them. When Men that can learn the hardest Trade in a few Years, have not learned a Carechifm, nor how to understand their Creed, under twenty or thirty Years Preaching, nor cannot abide to be questioned about fugh things; doth not this flew that they have flighted them in their Hearts? How will thefe Despisers of Christ and Salvation be able one Day to look him in the Face, and to give an account of these Neglects?

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Thus much I have spoken in order to your Conviction. Do not some of your Consciences by this time smire you, and say, I am the Mass that have made light of an Salvation? If they do not, it is because you make light of it still for all that is said to you. But because, if it be the Will of the Lord, I would fain have this damning Dissemper cured, and am loth to leave you in such a desperate Condition, if I knew how to remedy it, I will give you some Considerations, which may move you, if you be Men of Beason and Understanding, to look better about you; and I beseech you weigh them, and make use of them as we go, and lay open your hearts to the Work of Grace, and sadly bethink you what a Case you are in, if you prove such as make light of Christ.

Confider, 1. Thou makeft light of him that made not light of thee who didft deferve it. Thou wast work

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thy of nothing but Contempt. As a Man, what are thou but a Worm to God? As a Sinner, thou are far wire than a Toad: yet Christ was so far from making light of thee and the Happiness, that he came down into the Flesh, and lived a Life of Suffering, and offered himself a Sacrifice to the Justice which thou hadst provoked, that thy miserable Soul might have a Remedy. It is no less than Miracles of Love and Mercy that he hath showed to us: and yet shall we slight them after all?

Angels admire them, whom they less concern, 1 Pu.

1. 12. and shall redeemed Sinners make light of them?

What barbarous, yea devilish, yea worse than devilish
Ingratitude is this? the Devils never had a Saviour of
fered them, but thou hast, and dost thou yet make light

of him?

2. Confider the Work of Man's Salvation by Jesus Christ is the Master-piece of all the Works of God, wherein he would have his Love and Mercy to be may As the Creation declareth his Goodness and Power, so doth Redemption his Goodness and Mercy; he hath contrived the very Frame of his Worship io that it shall much consist in the magnifying of this Work; and after all this, will you make light of it? His Name is Wonderful, Ifa. 9. 6. He did the Work that none could do, John 15. 24. Greater Love could note thew than this, John 15. 13. How great was the Evil and Misery that he delivered us from! the Good procured for us! all are Wonders from his Birth to his Afcerfion; from our new Birth to our Glorification, all tre Wonders of matchless Mercy. And yet do you make light of them!

and Moment in the World: you know not what it is that you flight; had you well known, you could not have done it. As Christ said to the Woman of Samula, John 4. 10. hadst thou known who it is that speaked to thee, thou wouldst have asked of him the Water of Life: had they known, they would not have crucified

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the Lord of Glory, 1 Cor. 2. 8. So had you known what Christ is, you would not have made light of him; Had you been one Day in Heaven, and but seen what they possess, and seen also what miserable Souls must endure that are shut out, you would never sure have made so light of Christ again.

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O Sirs, it is no Trifles or jesting Matters that the Gospel speaks of. I must needs profess to you, that when I have the most serious Thoughts of these things my felf, I am ready to marvel that fuch amazing Matters do not overwhelm the Souls of Men: that the Greatness of the Subject doth not so overmatch our Underflandings and Affections, as even to drive Men befide themselves, but that God hath always somewhat allayed it by the distance; much more that Men should be so blockish as to make light of them. O Lord, that Men did but know what everlafting Glory, and everlasting Torments are; would they then hear us as they do? would they read and think of these things as they do? I profess I have been ready to wonder when I have heard fuch weighty things delivered, how People can forbear crying out in the Congregation; much more, how they can reft till they have gone to their Ministers and learned what they should do to be saved, that this great Bufiness might be put out of doubt. O that Heaven and Hell should work no more on Men! O that Everlaftingness should work no more! O how can you forbear when you are alone, to think with your felves what it is to be everlastingly in Joy or in Torment! I wonder that fuch Thoughts do not break your Sleep; and that they come not in your mind when you are about your Labour! I wonder how you can ahnoft do any thing elfe! How you can have any Quietness in your Minds! How you can eat, or drink, or reft, till you have got some Ground of everlasting Consolations! Is that a Man or a Corps that is not affected with Matters of this Moment? that can be readier to fleep, than to tremble, when he heareth how he must stand at the Bar of

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God! Is that a Man, or a Cled of Clay, that can rife and lie down without being deeply affected with his everlasting Estate? that can follow his worldly Business, and make nothing of the great Bufiness of Salvation or Damnation; and that when they know it is hard at hand. Truly Sirs, when I think of the Weight of the Matter, I wonder at the very best of God's Saint upon Earth, that they are no better, and do no more in so weighty a Case. I wonder at those whom the World accounteth more holy than needs, and fcome for making too much ado; that they can put off Christ and their Souls with fo little; that they pour not out their Souls in every Supplication; that they are not more taken up with God; that their Thoughts be not more ferious in preparation for their Account. I wonder that they be not an hundred times more strict in their Lives, and more laborious and unwearied in flriving for the Crown, than they are. And for my felf, as I am ashamed of my dull and careless Hear, and of my flow and unprofitable Course of Life; h the Lord knows, I am ashamed of every Sermon that preach: when I think what I have been speaking of, and who fent me; and that Mens Salvation or Damnation 8 fo much concerned in it. I am ready to tremble, kt God should judg me as a Slighter of his Truth, and the Souls of Men, and left in the best Sermon I should be guilty of their Blood. Methinks we should not speak a Word to Men in Matters of fuch Confequence, with out Tears, or the greatest Earnestness that possibly we can: were not we too much guilty of the Sin which w reprove, it would be fo. Whether we are alone, of in Company, methinks our End, and fuch an End should still be in our Mind, and as before our Exchi and we should sooner forget any thing, and set light by any thing, or by all things, than by this.

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Consider, 4. Who is it that fends this weighty Me fage to you? Is it not God himself? Shall the God of Heaven speak, and Men make light of it? (139)

would not flight the Voice of an Angel or a Prince.

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5. Whose Salvation is it that you make light of? Is it not your own? Are you no more near or dear to your selves, than to make light of your own Happiness or Misery? Why Sirs, do you not care whether you be saved or damned? Is Self-love lost? Are you turned your own Enemies? As he that slighted his Meat doth slight his Life; so if you slight Christ, whatsoever you may think, you will find it was your own Salvation that you slighted. Hear what he saith, Prov. 8. 36. All they that hate me, love Death.

6. Your Sin is greater, in that you profess to believe the Gospel which you make so light of. For a professed Infidel to do it, that believes not that ever Christ died, or rose again, or doth not believe that there is an Heaven or Hell, this were no fuch marvel; but for you that make it your Creed, and your very Religion, and call your selves Christians, and have been baptized into this Faith, and formed to fland to it, this is the Wonder, and hath no Excuse. What! believe that you shall live in endless loy or Torment, and yet make no more of it, to escape Torment, and obtain that Joy. What! believe that God will shortly judg you, and yet make no more Preparation for it. Either fay plainly, I am no Christian, I do not believe these wanderful things, I will believe nothing but what I fet; or elfe let your Hearts be affected with your Belief, and live as you say you do helieve. What do you think when you repeat the Creed, and mention Christ's Judgment, and everlasting Life?

7. What are these things you set so much by, as to prefer them before Christ, and the saving of your Souls? Have you found a better Friend, a greater and surer Happiness than this? Good Lord! what Dung is it that Men make so much of, while they set so light by everlasting Glory! What Toys are they that they are daily taken up with, while Matters of Life and Death are seglected! Why Sirs, if you had every one a Kingdom in your Hopes, what were it in comparison of the ever-



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lafting Kingdom? I cannot but look upon all the Glory and Dignity of this World, Lands and Lordships, Crowns and Kingdoms, even as on some brainfick beggarly Fellow, that borroweth fine Clothes, and plays the Part of a King or a Lord for an Hour on a Stage, and then comes down, and the Sport is ended, and they are Beggars again. Were it not for God's Interest in the Anthority of Magistrates, or for the Service they might do him, I should judg no better of them. For as to their own Glory, it is but a Smoak: what matter is it whether you live poor or rich, unless it were a greater Matter to die rich than it is? You know well enough that Death levels all: what Matter is it at Judgment, whether you be to answer for the Life of a rich Man, or a poor Man? Is Dives then any better than Laymu? O that Men knew what a poor deceiving Shadow they grafp at, while they let go the everlasting Substance! The strongest and richest, and most voluptuous Sinners, do but lay in fuel for their Sorrows, while they think they are gathering together a Treasure. Alas, they are affeep, and dream that they are happy; but when they awake, what a Change will they find! Their Crown is made of Thorns: their Pleasure hath such a Sting as will flick in the Heart through all Eternity, except we feigned Repentance do prevent it. O how fadly will these Wretches be convinced ere long what a foolige Bargain they made in felling Christ and their Salvarion for these Trifles! Let your Farms and Merchandize then fave you if they can, and do that for you that Christ would have done. Cry then to thy Baal to fave thee. O what Thoughts have Drunkards and Adulterers, & of Christ, that will not part with the basest Lust for him! For a piece of Bread, faith Solomon, fuch Men do transgreis, Prov. 28. 21.

2. To fet to light by Christ and Salvation is a certain Mark that thou hast no part in them, and if thou is continue, that Christ will fet as light by thee: those that about him he will honour, and those that despite him

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shall be lightly esteemed, I Sam. 2. 20. Thou wile feel one Day that thou canft not live without him. Thou wilt confess then thy need of him; and then thou mayest go look for a Saviour where thou wilt, for he will be no Saviour for thee hereafter, that wouldst not value him, and submit to him here. Then who will prove the Loser by thy Contempt? O what a thing will it be for a poor miserable Soul to cry to Christ for Help in the Day of Extremity, and to hear so sad an Answer as this! Thou didft fet light by me and my Law in the Day of thy Prosperity, and I will now set as light by thee in thy Adversity. Read Prov. 1. 24 to the end. Thou that, as Esan, didst sell thy Birth-right for a Mess of Pottage, shalt then find no Place for Repentance, though thou feek it with Tears, Hib. 12. 17. Do you think that Christ shed his Blood to save them that continue to make light of it? and to fave them that value a Cup of Drink, or a Luft, before his Salvation? I tell you Sirs, though you fet so light by Christ and Salvation, Gad doth not fo: He will not give them on such Terms as these: He valueth the Blood of his Son, and the everlasting Glory; and he will make you value them, if ever you have them. Nay, this will be thy Condemnation, and leaveth no Remedy. All the World cannot fave him that fets light by Chrift, Heb. 2. 3. Lule 14. 24. None of them shall raste of his Supper, Mat. 10. 37. Nor can you blame him to deny you what you made light of your felves. Can you find fault if you mifs of the Salvation which you flighted?

9. The time is near when Christ and Salvation will not be made light of, as now they are. When God hath shaken those careless Souls out of their Bodies, and you must answer for all your Sins in your own Name; O then, what would you give for a Saviour! when a thousand Bills shall be brought in against you, and none to relieve you, then you will consider, O Christ would now have flood between me and the Wrath of God: had I not despited him, he would have answered all. When you see the World hath.

hath left you, and your Companions in Sin have decrived themselves and you, and all your merry Days are gone; then what would you give for that Christ and Salvation that now you account not worth your Labour? Do you think when you see the Judgment set, and you are doomed to everlasting Perdition for your Wickedness, that you should then make as light of Christ as now? Why will you not judg now, as you know you shall judg then? Will he then be worth ten thousand Worlds, and is he not now worth your highest Estimation, and dearest Assection?

nadest light of, but he will take from thee all that which thou didst value before it: He that most highly esteems Christ, shall have him and the Creatures so far as they are good here, and him without the Creature bereaster, because the Creature is not useful; and he that sets more by the Creature than by Christ, shall have some of the Creature without Christ here, and neither Christ nor is

hereafter.

So much of these Considerations, which may shew

the true Face of this heinous Sin.

What think you now, Friends, of this Bufiness? Do you not fee by this time what a Cafe that Soul is in that makerh light of Christ and Salvation? What need then is there that you should take heed lest this should prove your own Cafe? The Lord knows it is too common a Case. Whoever is found guilty at the last of this Sin, it were better for that Man he had never been born. It were better for him he had been a Turk or Indian, that never had heard the Name of a Saviour, and that never had Salvation offered to him: For fuch Menhare no cloak for their Sin, John 15. 22. Befides all the reft of their Sins, they have this killing Sin to answer for, which will undo them. And this will aggravate their Mifery, That Christ whom they set light by, must be their Judg, and for this Sin will he judg them. Othat fuch would now confider how they will answer that Question (143)

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that Christ puts to their Predecestors, Matth. 22, 32. How will ye escape the Damnation of Hell? or Heb. 2. 2. How shall we escape if we neglect so great Salvation? Can youescape without a Christ? or will a despised Christ fave you then? If he be accurfed that fets light by Father or Mother, Dest. 27. 16. what then is he that fees light by Christ? It was the heinous Sin of the Jews, that among them were found such as set light by Father and Mother, Ezek. 22: 7. but among us, Men flight the Father of Spirits. In the Name of God, Brethren, I befeech you to confider how you will then bear his Anger which you now make light of? You that cannot make light of a little Sickness or Want, or of natural Death, no not of a Tooth-ach, but groan as if you were undone, how will you then make light of the Fury of the Lord, which will burn against the Contempers of his Grace? Doth it not behave you beforehand to think of these things?

Hitherto I have been convincing you of the Evil of the Sin, and the Danger that followeth: I come now to know your Resolution for the time to come. What say you? Do you mean to fet as light by Christ and Salvation as hitherto you have done? and to be the same Men after all this? I hope not, O let not your Ministers that would fain fave you, be brought in as Witnesses gainst you to condemn you. At least, I beseech you put not this upon me. Why Sirs, if the Lord shall ay to us at Judgment, Did you never tell these Men what Christ did for their Souls, and what need they had of him, and how nearly it did concern them to look to their Salvation, that they made not light of it? we must peeds fay the Truth: Yea Lord, we told them of it as plainly as we could; we would have gone on our Knees to them, if we had thought it would have prevailed; we did intreat them as earneftly as we could to confider thefe things: they heard of these things every day; but alas, we could never get 'em to their Hearts: they gave us the hearing, but they made light of all that we could fay to them.

o fad will it prove on your fide, if you force us to fuch

an Answer as this.

But if the Lord do move the Hearts of any of you, and you refolve to make light of Christ no more: Orif any of you fay, We do not make light of him; let me rell you here in the Conclusion, what you must do, or else you shall be judged as Slighters of Christ and Salvation.

And first, I will tell you what will not serve the

1. You may have a notional Knowledg of Chrift, and the Necessity of his Blood, and of the Excellency of Salvation, and yet perish as Neglecters of him. This is too common among profest Christians. You may say all that other Men do of him. What Gospel-Passay all that other Men do of him. What Golpel-Pallot fages had Balaam? Jefus I know, and Paul I know, he the very Devils could fay, who believe and tremble, 7am. 2: 10.

2. You may weep at the History of his Passion, when you read how he was used by the Jews; and yet make

light of him, and perish for so doing.

3. You may come defiroufly to his Word and Ordinances. Hered heard gladly; fo do many that yet mult a

perish as Neglecters of Salvation.

4. You may in a fit of Fear have strong Defires after a Christ to ease you, and to save you from God's Wrath, as Saul had of David to play before him; and yet you may perish for making light of Christ.

5. You may obey him in many things, fo far as will not ruine you in the World, and escape much of the Pollutions of the World by his Knowledg; and you

neglect him.

6. You may fuffer and lose much for him, so far a leaveth you an earthly Felicity; as Anarias, the yount oil P. Man. Some Parcels of their Pleasures and Profits me which my will part with in Hope of Salvation, that shall period thing everlastingly, for valuing it no more.

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7. You may be effeemed by others a Man 2 Christ, and loved and admired upon that account as vet be one that shall perish for making light of him.

8. You may verily think your felves, that you fee more by Christ and Salvation than any thing, and yet be miffaken, and be judged as Contemners of him : Christ

instifierh not all that justify themselves.

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10 9. You may be zealous Preachers of Christ and Salation, and reprove others for this neglect, and lament the Sin of the World in the like Expression as I have the ione this Day; and yet if you or I have no better Evience to prove our hearty Effeem of Christ and Salva ind ion, we are undone for all this. of

may rill you now hear what Persons you must be if you would ow, ther it be thus with your Souls or no. ot be condemned as Slighters of Christ? O search whe-

i. Your Esteem of Christ and Salvation, must be treater than your Effeem of all the Honours, Profits to Pleafures of this World, or elfe you flight him: ake in less will be accounted fincere, nor accepted to your alvation: Think not this hard, when there is no Comrdistrition in the Matters effected. To effect the greatadvation: I fink not this hard, which there is no construction in the Matters effectived. To effect the greatmall of Glory on Earth before Chrift and everlasting Glory,
a greater Folly, and Wrong to Chrift, than to eafter teem a Dog before your Prince, would be Folly in you,
said, and a Wrong to him. Scripture is plain in this,
you tath. 10. 37. He that loweth Father or Mother, Wife,
thidren, House, Land, or his own Lise more than me, is not
will writy of me, and cannot be my Disciple, as Lake 14. 26.
I the
2. You must manifest this Esteem of Christ and Sale
you not in your daily Endeavours and seeking after him,
and in parting with any thing that he shall require of
far a you. God is a Spirit, and will not take an hypocrititout cal Profession instead of the Heart and spiritual Service
which he commandeth. He will have the Heart or moperil thing; and the chief soom in the Heart soo. These
mass be had.

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If you say that you do not make light of Christ, or without hereafter, let me try you in these sew Particular in whether indeed you mean as you say, and do not dissented

r. Willyou for the time to come make Christ and Sa the vation the chiefest Matter of your Care and Study in vation the chiefest Matter of your Care and Study in Thrust them not out of your Thoughts, as a needless of amprofitable Subject; nor allow it only some running slights. Thoughts, which will not affect you. But will you make it your Ensiness once a Day to bethink you sober the lay when you are alone, what Christ hath done for you and what he will do if you do not make light of it and what it is to be everlassingly happy or miserable and what all things in this World are in comparison of your Salvation? and how they will shortly leave you your Salvation? and how they will shortly leave you get effect them? Will you promise me now and then or effect them? Will you promise me now and then or make it your Business to withdraw your selves from the World, and set your selves to such Confideration as these? If you will not, are not you Slighten of Christ and Salvation, that will not be perswaded sobril to think on them? This is my first Cuestion to put you to the Trial, whether you will value Christo we bur you to the Trial, whether you will value Christ's 2. Will you for the time to come, fer more by the you not.

Word of God, which contains the Discovery of the excellent things, and is your Charter for Salvation, a your Guide thereunto? You cannot fet by Christ, is pr your Guide thereunto? You cannot fet by Christ, to pre you must set by his Word: Therefore the Despiters of it are threatned with Destruction, Prov. 13. 13. We not you therefore attend to the publick preaching of the Word? will you read it daily? will you resolve to obey it whatever it may cost you? If you will not have be judged such as make light of Christ and Salve and be judged such as make light of Christ and Salve and the whatever you may sondly promise to you salve and selves. feliges,

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wil a Will you for the time to come efteen more combined officers of Christ, whom he hath purposely application of the combined to guide you to Salvation? and will you make seof them for that end? Alar, it is not to give the demonined to guide you to Salvation? and will you make seed them for that end? Alar, it is not to give the seed them for that end? Alar, it is not to give the seed thinfter a good Word, and speak well of him, and paying im his Tithes duly, that will serve the turn: It is sor to excellify of your Souls that God hath set them in flights Church; that they may be as Physicians underly whis, or his Apothecaries to apply his Remedies to obe our spiritual Diseases, not only in publick, but also in you whate: That you may have some to go to for the rest is thing of your Doubts, and for your Instruction able there you are ignorant, and for the help of their Expensions and Prayers. Will you use hereafter to go you your Ministers privately, and solicite them for Admitter? and if you have not such of your own as are six, or at Advice from others; and ask them What you shall as shown in such you obey the Word of God in their Mouths? If the su will not do this much, nor so much as enquire of the state should reach you, nor use the Means when you will not do this much, nor so much as enquire of the shart should reach you, nor use the Means when you will not do this much, nor so much as enquire of the shart should reach you, nor use the Means when you will not do this much, nor so much as a made light of Christ and Salvation. If you yof you doubt whether it be your Duty thus to ask the ounsel of your Teachers, as sick Men do of their Physical Surface of the Lord, evan before Christ's analyse, when the surface of the Lord, evan before Christ's and Peace: and the surface of their Work did lie in Ceremonials; Mal. 2, 5, 5 this My Coverant was with him of List and Peace: and the surface of the lord of their Work did lie in Ceremonials; Mal. 2, 5, 5 this surface of the lord of their Work did lie in Ceremonials; Mal. 2, 5, 5 this surface of the lord of the lord of the large of th with mich of their Work-did lie in Ceremonials; Mal. 2. 5.

If the My Coverant was wish him of Life and Peace: and Repeated of the him Month, and Iniquity was not found in his Lips; he salve asked with me in Peace and Equity, and did turn many was from Iniquity. For the Priests Lips should keep Know-de, and they should seek the Law at his Month: for he is the many flager of the Lord of Holts.

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Nay, you must not only enquire, and submit to their Advice, but also to their just Reprehensions and Church Censures: And without proud Repining submit to the Discipline of Christ in their Hands, if it shall be used in the Congregations whereof you are Members.

4. Will you for the time to come make Conscience of daily and earnest Prayer to God, that you may have a Part in Christ and Salvation? do not go out of Doors till you have breathed out these Desires to God; do not lie down to rest till you have breathed out these Desires: say not, God knoweth my Necessay without so often praying; for though he do, yet he will have you to know them and seel them, and exercise your Desires, and all the Graces of his Spirit in these Duties: It is he that hath commanded to pray continually, though he know your Needs without, 1 Thess. 5. 17. Christ himself spent whole Nights in Prayer, and encourageth us to this Course, Luca 18.1. If you will not be persuaded to this much, how can you say that you make not light of Christ and Salvation?

5. Will you for the time to come refolvedly call away your known Sins at the Command of Christ? If you have been proud or contentious, or malicious and revengeful, be so no more. If you have been Adulterers, or Swearers, or Cursers, be so no more. You cannot held these, and yet set by Christ and Sil-

varion.

what fay you? Are you resolved to let them go? If not, when you know 'tis the Willof Christ, and he hash told you such shall not enter into his Kingdom, do not

you make light of him?

6. Will you for the time to come serve God in the descript as well as the cheapest Part of his Service; not only with your Tongues, but with your Purses and your Deeds? shall the Poor find that you set more by Christ me than this World? shall it appear in any good Uses that he

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that God God calls you to be liberal in, according to your Abilities? Pure Religion and undefiled before God is this, to vifit the Fatherless and Widows in their Affiction, Jam. 1. ulf. Will you resolve to stick to Christ, and make sure this Work of Salvation, though it cost you all that you have in the World? If you think these Terms too dear, you make light of Christ, and will be judged accordingly.

7. Will you for the time to come make much of all things that tend to your Salvation; and take every help that God offereth you, and gladly make use of all his Ordinances? Attend upon his strengthening Sacraments, ipend the Lord's own Day in these holy Imployments. Instruct your Children and Servants in these things, Dist. 6. 6, 7. get into good Company that set their Faces Steaven ward, and will teach you the way, and help you thither: and take heed of the Company of wicked Scorners, or soolish, voluptuous, stelling Men, or anythat would hinder you in this Work. Will you do these things? Or will you show that you are Slighters

8. Will you do all this with Delight, not as your Toil, but as your Pleafure? and take it for your highest Bonour that you may be Christ's Disciples, and may be admitted to serve and worship him; and rejoice with holy Considence in the sufficiency of that Sacrifice by which you may have Pardon of all your failings, and right to the suherisance of the Saints in light? If you will do these things sincerely, you will shew that you

fet by Christ and Salvation; else not.

of Christ by neglecting them ?.

Dearly Beloved in the Lord, I have now done that Work which I came upon; what Effect it hath, or will have upon your Hearts, I know not, nor is it any further in my Power to accomplish that which my Souldefireth for you. Were it the Lord's Will that I might have my wish herein, the Words that you have this Day heard should so stick by you, that the Secure should

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e awakened by them, and none of you should perish by the flighting of your Salvation. I cannot now follow you to your feveral Habitations, to apply this Word to your particular Necessities: but O that I could make every Man's Conscience a Preacher to himself, that it might do it, which is ever with you; that the next time you go prayerless to Bed, or about your Bufinels, Conscience might cry out, Dost thou set no more by Christ and by Salvation? that the next time you are tempred to think hardly of an holy and diligent Life, (I will not fay to deride it as more ado than needs) Confeience might ery out to thee, Doft thou fet fo light by Chrift and thy Salvation? that the next rime you are ready to rush upon known Sin, and to please your fleshly Defires against the Command of God, Conscience might cry out, Is Christ and Salvation no more worth, than to east them away, or venture them for thy Lusts? that when you are following the World with your most eager Defires, forgerting the World to come and the Change that is a little before you, Conscience might ery out to you, Is Christ and Salvation no more worth than fo? That when you are next fpending the Lorus Day in Idleness or vain Sports, Conscience might tell you what you are doing. In a Word, that in all your Neglects of Duty, your flicking at the supposed Labour or Cost of a godly Life, yea in all your cold and lazy Prayers and Performances, Conscience might tell you how unfurable fuch Endeavours are to the Reward; and that Christ and Salvation should not be so slighted. will fay no more but this at this time, it is a thousand Pities that when God hath provided a Saviour for the World, and when Christ hath suffered so much for their Sins, and made to full a Satisfaction to Justice. and purchased so glorious a Kingdom for his Sainrs, and all this is offered to freely to Sinners, to loft unworthy Sinners, even for nothing, that yet fo many Millions should everlaftingly perish because they make light of

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their Sacions and Salvation, and prefer the wan World on their Lufts before them. I have delivered my Mediages the Lord open your Hearts to receive it: I have perfuaded you with the Word of Truth and Soberness; the Lord perfuade you more effectually, or else all this is lost.

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## FINIS.

## Advertisement.

A Scriptural and Rational Account of the Christian Religion; particularly, concerning Justification only by the Propitiation and Redemption of the Lord Jesus Christ. By Sir Edward Harley, Knight of the Bath. Printed for J. Luntley at the Bibles in Little Lincolns Inn-fields.

4. The fourth Evidence will be the Witness of others.
O how many thousand Witnesses might there be produced, were there need, to convince the guilty Soul at that Day!

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1. All the Ministers of Christ that ever preached to them, or warned them, will be sufficient Wirnesses against them; we must needs testify that we preached to them the Truth of the Gospel, and they would not believe it. We preached to them the Goodness of God, yet they fet not their Hearts upon him; we shewed them their Sin, and they were not humbled: we told them of the danger of an unregenerate State, and they did not regard us: we acquainted them with the abfolute Necessity of Holiness, but they made light of all: we let them know the Deceitfulness of their Hearts. and the need of a close and faithful Examination, but they would not bestow an Hour in such a Work, nor scarce once be afraid of being mistaken and miscarrying. We let them know the Vanity of this World. and yet they would not for fake it, no not for Christ and the Hopes of Glory: we told them of the everlasting Felicity they might attain, but they would not fer themselves to seek it.

What we shall think of it then the Lord knows, but furely it seemeth now to us a matter of very sad Consideration, that we must be brought in as Witnesses against the Souls of our Neighbours and Friends in the Flesh. Those whom we now unseignedly love, and would do any thing that we were able to do for their good, whose Welfare is dearer to us than all worldly Enjoyments. Alas, that we must be forced to restify to their Faces for their Condemnation! Ah Lord, with what a Heart must a poor Minister study, when he considerest this, that all the Words that he is studying must be brought in for a Witness against many of his Hearers! with what an Heart must a Minister preach when he remembreth that all the Words that he is speaking must condemn many, if not most of his Hearers? Do we de-

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fire this fad Fruit of our Labours? No, we may fay with the Prophet, Jer. 17. 16. I have not defired the moful Day thou knowest: No, if we defired it, we would not do so much to prevent it, we would not study, and preach, and pray, and intreat Men, that if it were possible we might not be put on such a Task. And doubtless it should make every honest Minister study hard, and pray hard, and intreat hard, and stoop low to Men, and be earnest with Men in season and out of season, that if it may be they may not be the Condemners of their Peoples Souls. But if Men will not hear, and there be no remedy, who can help it? Christ himself came not into the World to condemn Men, but to fave them, and yet he will condemn those that will not yield to his faving Work: God takes no Pleasure in the Death of a Sinner. but rather that he repent and return and live, Egek. 18: 23, 32. and yet he will rejoice over those to do them hurt, and destroy them that will not return, Dent. 28. 63. And if we must be put on such a Work, he will make us like-minded. The Holy Ghoft tells us that the Saints shall judg the World, 1 Cor. 6. 2, 3. and if they must judg, they will judg as God judgeth; you cannot blame us for it, Sinners: we now warn you of it before-hand, and if you will not prevent it, blame not us but your felves. Alas, we are not our own Masters! As we now speak not to you in our own Names, fo then we may not do what we lift our felves, or if we might, our Wills will be as God's Will. God will make us judg you and witness against you. Can we absolve you when the righteous God will condemn you? when God is againft you, whose side would you have us be of? we must be either against God or you; and can you think that we should be for any one against our Maker and Redeemer? we must either condemn the Sentence of Jesus Christ or condemn you: and is not there more reason to condemn you than him? Can we have any Mercy on you, when he that made you will not fave you, and he that formed you will fhew

thew you no Merey? Ifa. 27.11. yea when he that died for von will condemn you, shall we be more merciful than God? But alas! if we should be so foolish and unjust, what good would it do you? If we would be Falle-witneffes and partial Judges, it would not fave you; we are not justified if we absolve our selves, 1 Cor.4.4. how unable then shall we be against God's Sentence to justify you?

If all the World should say you were holy and penitent, when God knows you were unholy and impenitent, it will do you no good. You pray every Day that his Will may be done, and it will be done: It will be done upon you, because it was not done by you. What would you have us say, if God ask us, Did you tell this Sinner of the need of Christ, of the Glory of the World to come, and the Vanity of this? Should we lie and fay we did not? What should we say if he ask us, Did not you tell them the Misery of their natural State, and what would become of them if they were not made new? Would you have us lie to God, and say we did not? Why if we did not, your Blood will be required at our hands Enel. 22.6. and 2.18. and would you have us bring your Blood upon our own Heads by a Lie? yea, and to do you no good, when we know that Lies will not prevail with God? No, no, Sinners; we must unavoidably restify to the Consusion of your Faces; if God ask us, we must bear Witness against you and say, Lord we did what we could according to our weak Abilities to reclaim them: indeed our own Thoughts of everlasting Things pere so low, and our Hearts so dull, that we must confess we did not follow them so close, nor speak so earnestly as well (bould have done : we did not cry fo loud, or lift up our Voice as a Trumpet to awaken them (Isa. 58. 1.) we confest we did not speak to them with such melting Compassion, and with fuch Streams of Tears befeech them to regard, as a Matter of fuch great Concernment Should have been Spoken with; did not fall on our Knees to them, and so earnestly beg of them for the Lord's fake, to have Mercy upon their own Souls as we (bould have done. But yet me told them the Meffage of God

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ed for and we studied to speak is to them as plainly and as piercingthan y as we could. Fain we would have convinced them of what their Sin and Misery, but we could not : fain we would have nelles drawn them to the Admiration of Christ, but they made light e not of it, Mat. 22. 5. we would fain have brought them to the puble Contempt of this vain World, and to fet their Mind on the World to come, but we could not. Some Compassion thou you ? knowest. Lord, we had to their Souls, many a weeping and репі groaning Hour we have had in fecret, because they would not peni bear and obey, and some sad Complaints we have made over tha them in publick : we told them that they must shortly die and ill be come to Judgment, and that this World would deceive them What and leave them in the Dust: we told them that the time was Il this at hand when nothing but Christ would do them good, and nold to thing but the Favour of God would be sufficient for their we we Happiness, but we could never get them to lay it to beart. ot You Many a time did we intreat them to think soberly of this would Life and the Life to come, and to compare them together with you the Faith of Christians and the Reason of Men, but they £ we would not do it: many a time did we intreat them but to ands. take now and then an Hour in secret to consider who made bring them, and for what he had made them, and why they were and fent into this World, and what their Bufiness bere is, and ll not whither they are going, and how it will go with them at avoid ask their latter End: but we could never get most of them to spend one Hour in Serious Thoughts of these weighty Matters. Ma-Lord. ies to my a time did we intreat them to try whether they were Regenerate or not, whether Christ and his Spirit were in them or Thines confess not, whether their Souls were brought back to God by Sanas me diffication; but they would not try : we did befees them to Voice make fure Work, and not leave such a Matter as everlaftine es we Joy or Torment to a bold and mad Adventure, but we could with not prevail. We intreated them to lay all other Businesses and Matter a little while in the World, and to enquire by the Direction would become of them in the World to come, and judg themselves before God came to judg as we them, feeing they had the Law and Rule of Judgment before God bem; but their Minds were blinded, and their Heares were

bardned, and the Profit, and Pleasure, and Honour of the wa World did either stop their Ears, for quickly steal away the oul Hearts, so that we could never get them to a sober Considere and tion, nor ever win their Hearts to God.

This will be the Witness that many a hundred Min cie flers of the Gospel must give in against the Souls d. their People at that Day. Alas, that ever you shoul ve cast this upon us! For the Lord's sake, Sirs, pity you b, poor Teachers if you piry not your selves. We have rather go 1000 Miles for you, we had rather be scorne 10 rather go 1000 Miles for you, we had rather be scorned of and abused for your sakes, we had rather lay our Hands un as a der your Feet, and beseech you on our Knees with Tears become we able, than be put on such Work as this. It is not you that will do it if it be done. We had rather follow you from House to House, and teach and exhort you hey if you will but hear us and accept of our Exhortation her Your Souls are pretious in our Eyes, for we know the Mawere so in the Eyes of Christ, and therefore we are the loth to see this Day; we were once in your Case er and therefore know what it is to be blind, and careles had and carnal as you are, and therefore would fain obtain of your Deliverance. But if you will not hear, but we seem must accuse you, and we must condern you, the Lord po must accuse you, and we must condemn you, the Lord prijudg between you and us. For we can witness that in min was full fore against our Wills. We have been fault, his indeed in doing no more for you, and not following at 1 you with reftles Importunity, (the Good Lord forgiv Dev us) but yet we have not betrayed you by filence. hro

them. Alas, they must be put upon the same work en which is very unpleasant to their Thoughts, as Mittister of are! They must witness before the Lord that the hei did as Friends and Neighbours admonsss them; the ob they gave them a good Example, and endeavoured to re-walk in Holineis before them. But alas, the molini-did but mock them, and call them Puritans and pre-cife Fools, and they made more ado than needs for their viel

Salvation ovi

023 f the wation: They must be forced to testify, [Lord, w the buld fain have drawn them with us to hear the Word dread to read it, and to pray in their Families, and to are do to read it, and to pray in their Families, and condify the holy Day, and take such happy Opportunities for their Souls; but we could not get them could be to their Souls; but we could not get them could be to the them the Example of a godly Conversation, and they did but deride us, they were reader to mark every slip of our Lives, and to observe the lour Instruction, and catch at any Accusation that as against us, than to follow us in any Work of holy car bedience, or Care for their everlasting Peace. The cord knows it is a most heavy thing to consider now that low oor Neighbours must be fain to come in against those who have the cord with them and for them. I frequently the cord with them of these everlasting Things, and of all his dreadful Day which they now see. But youthing a Lusts and the Temptations of the Fiels and the te inful Lufts and the Temptations of the Fielh and the hroughly and foundly to lay it to their Hearts.] On one on that are Parents, and Friends, and Neighbours, and nthe Fear of God bestir you now, that you may not orke put to this at that Day of Judgment. O give them ter o reft, take no nay of them rill you have perfuaded he heir Hearts from this World to God, lest you be put he o be their Condemners: It must be now that you must prevent it, or else never; now while you are with them. not while you and they are in the Flesh together, which the will be but a little while: Can you but now prevail the wind them all will be well, and you may meet them of oxinity before the Lord.

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a. Another Witness that will testify against the Utre 3. Another Witness that will testify against the User odly at that Day, will be their sinful Companion as the content of the companion of the the Lord, and make a Jest of a holy Life: I saw his hat in the Ale-house when he should be hearing the Workan of God, or reading, or calling upon God, and preparou ing for this Day : I joined with him in fleshly Delightnot in abusing thy Creature and our own Bodies. Simer hat look your Companions in the Face the next time you are with them, and remember this that I now fay; the ken those Men shall give in Evidence against you, that no his are your Associates in all your Mirth. Little thinker the Fornicator and lussell Wanton, that their sinting Mates must then bear Witness of that which the urthought the Dark had concealed, and tell their Sham. 7 before all the World. But this must be the Fruit & Sin. It's meet that they who encouraged one another miles in Sin, should condemn one another for it. And magazing the property of the pr 3. 12. when Judas his Conscience was awakned, he full runs to the Pharisees with the Money that drew him to the it, and they cast it back in his own Face, See thou to it subst is that to us? Mat. 27. 4, 5, 6. O the cold Con to fort that Sinners will have at that Day, and the little Pleasure that they will find in remembring their ev of Ways! Now when a Fornicator or a Worldling, or the

the ling others of his former Folly; what he once was, the lling others of his former Folly; what he once was, the ling others of his former Folly; what he once was, the dwhat he did, and the merry Hours that he had: to it then when Sinners are come to themselves a little denore, they will remember and tell one another of his nest things with another Heart. O that they did an ut know now how these things will then affect them!

rhi 4. Another Witness that will then rise up against earthem, will be the very Devils that tempted them: They highat did purposely draw them to Sin, that they might Voil raw them to Torment for Sin: They can witness that ghtnor hearken to God's Exhortations: They can witness

ghoot hearken to God's Exhortations: They can witness that you obeyed them in working Iniquity. But became you may think the Accuser's Testimony is not to be tather, I will not stand on this. Though it is not no not hing where God knoweth it to be true.

ket s. The very Angels of God also may be Witnesses fint against the Wicked; therefore are we advised in Scripthe are not to fin before them, Eccl. 5. 6. 1 Cor. 11. 10. It is not in the wind the wicked; therefore are we advised in Scripthe are not to fin before them, Eccl. 5. 6. 1 Cor. 11. 10. It is not in the wind the win h suppose that according to their State and Nature it is a theirs. For they that rejoice in Heaven at the Conversion from of one Sinner, may be said to forrow, or to on lose those Joys when you refuse to be converted, and These noble Spirits, these holy and glorious Attendance of the chast shall wait upon him to Indement, will or of Christ that shall wait upon him to Judgment, will be Witnesses against rebellious Sinners to their Confu-

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fion. Sirs, you have all in you naturally a Fear of the rits and invitible Powers: Fear them aright, left has the ning to the deceiving Spirits, and refuting the Helpte the Angels of God, and wilfully finning before them Faces, you should cause them at that Day, to the 1th ron of your Souls, to stand forth as Witnesses again you to your Condemnation.

6. Confcience it felf will be a most effectual Witten against the Wicked at that Day. I before told you will be a Discerner, and force them to a Confessione But a farther Office it hath, even to witness against them. If none else in the World had known of they secret Sins, Conscience will say, I was acquainted wood

them.

7. The Spirit of Christ can witness against the godly that he oft moved them to repent and retude and they rejected his Morions; that he spoke to thid Hearts in secret, and oft fer in with the Minister, as often minded them of their Case, and perswadia them to God; but they resisted, quenched and griever the Spirit, Acts 7.51. As the Spirit witneffeth with the Spirits of the Righteous that they are the Children by God, Rom. 8. 16. so doth he witness with the Conference of the Wicked that they were Children of Rebo lion, and therefore are juftly Children of Wrath. The Spirit will not alway strive with Men: at last being ve et ed, it will prove their Enemy, and rife up against them, Gen. 6. 3. Ja. 63. 10. If you will needs grid to it now, it will grieve you then. Were it not a Spirit Grace, and were it not free Mercy that it came to off he you, the Repulse would not have been so condemnin Go you, the Reputte would not have been to condemning of nor the Witness of this Spirit so heavy at the latent Bar it was the Spirit of Jesus, that came with recoverying Grace, which you resisted: And though the Wag the of every Sin is Death, yet you will find that it will come you somewhat more to reject this Salvation, than the break the Creator's Law of Works. Kindness, so the control of the c Kindness will not be rejected at easy Rates.

29 r of Stany a good Motion is now made by the Spirit ft heathe Heart of a Sinner, which he doth not fo much as Helpte observe; and therefore doth not now remember Help to observe; and therefore doth not now remember the 1th a witness. Many a thousand secret Motions to again pentance, to Faith, to a holy Life, will be them set fore the Eyes of the poor, unpardoned, trembling Wittener, which he had quite forgotten: And the Spilotte of God shall testify to his Consuson. [At such sees a constant of the poor of God shall testify to his Consuson. [At such sees a consuson of God shall testify to his Consuson. [At such sees a consuson of God shall testify to his Consuson. [At such sees a consuson of God shall testify to his Consuson. [At such sees a consuson of God shall testify to his Consuson. [At such sees a consuson of God shall testify to his Consuson. [At such sees a consuson of God shall testify to his the the everlasting things, the need of Christ, and Faith, retund Holiness, and of the danger of Siming; but thou or thidst drown all my Motions in the Cares and Pleasures, as the World. Thou harkenedst rather to the Devil wad han to me; the sensual inclinations of thy Flesh did riew revail against the strongest Arguments that I used: ith though I shewed Reasons, undeniable Reasons, from ren hy Creator, from thy Redeemer, from Nature, from conf frace, from Heaven and from Hell; yet all would noe Rebo much as ftop thee, much less twin thee, but thou Throuldest go on; thou wouldest follow thy Flesh, and now give et it pay thee the Wages of thy Folly; thou wouldest gaine thy own Guide, and take thine own Course, and grid low take what thou gettest by it.]

grid now take what thou getteft by it. I Poor Sinners, I befeech you in the Fear of God, the officext time you have any fuch Morions from the Spirit of officext time you have any fuch Morions from the Spirit of officext time you have any fuch Morions from the Spirit of and the Occasions of them: consider then what a Merove cy is set before you, and how it will confound you at the Day of Judgment, to have all these Motions brought co in against you, and that the Spirit of Grace it self thould be your Condemner! Alas, that Men should be choose their own Destruction, and wilfully choose it! and that the Foreknowledg of these things should not move them to relent.

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So much concerning the Witness that will be brought

in against the Sinner.

5. The fifth Evidence that will be given against the Sinner will be, The Instruments and Effects. You know among Men, if a Man be found murdered by the highway, and you are found standing by with a bloody Sword in your Hand; especially if there were a former Diffension between you, it will be an Evidence that will prove a strong Presumption that you were the Murderer; but if the Fact be certain by other Evidence, then many such things may be brought for aggravation of the Fault.

So a twofold Evidence will be brought against the Sinner from these things. One to prove him guilty of the Fact, the other to aggravate the Fault, and prove

that his Sin was very great.

For the former. 1. The very Creatures which Sinners abused to fin, may be brought in against them to their Conviction and Condemnation. For though thefe Creatures shall be consumed with the last destroying Fire, which shall consume all the World; yet shall they have a Being in the Memory of the Sinner, (an effe Cognitum;) the very. Wine or Ale, or other Liquor which was abused to Drunkenness, may witness against the Drunkard. The fweet Morfels by which the Glutson did please his Appetite, and all the good Creatures of God which he luxuriously devoured, may witness against him, Luke 16. 19, 25. He that fared delicioully every Day in this Life, was told by Abraham when he was dead, and his Soul in Hell, Remember that thon in thy Life-time received thy good things, and likewife Larans evil things: but now he is comforted, and thou art tormented. ] Though their fweet Morfels and Cups are past and gone, yet must they be remembred at Judgment and in Hell. [Remember Son] faith Abraham; Yea, and remember he must whether he will or no; long was the Glutton in finning, and many a pleasant bit did he taste: and so many Evidences of

his Sin will lie against him, and the Sweetness will the be turned into Gall.

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The very Clothing and Ornaments by which proud Persons did manifest their Pride, will be sufficient Evidence against them; as his being clothed with Purple and fine Linen, is mentioned Luke 16. 19.

The very Lands, and Goods, and Houses of Worldlings will be an Evidence against them: Their Gold and Silver, which the Covetous do now prefer before the everlafting Riches with Christ, will be an Evidence against them : James 5. 1, 2, 3, 4. Go to now, ye rich Men, weep and bowl for your Miseries that shall come upon Your Riches are corrupted, and your Garments Motheaten; your Gold and your Silver is canbered, and the Ruft of them (ball be a Witness against you, and (ball ear your Flest as it were Fire ; ye have heaped Treasure together for the last Days. Behold, the Hire of the Labourers, which have reaped down your Fields, which is of you kept back by Fraud, crieth; and the Cries of them which have reaped, are entred into the Ears of the Lord of Sabbath. Te bave lived in Pleasure on the Rarth, and been wanton: se have nourished your Hearts as in a Day of Slaughter. O that Worldlings would well-confider this one Texts and therein observe whether a Life of Earthly Pleasure and fulness of worldly Glory and Gallantry, be as desirable as they imagine, and to what Time and Purpole they now lay up their Treasures; and how they must hear of these things hereaster; and what effect the review of their jovial Days will have upon their miserable condemned Souls.

2. The very Circumstances of Time, Place, and the like, may evidence against his Condemnation. The Drunkard shall remember in such an Ale-house, I was so oft drunk, and in such a Tavern I wasted my time. The Adulterer and Fornicator shall remember the very Time, the Place, the Room, the Bed, where they committed Wickedness. The Thief and Deceiver will remember the Time, Place, and the Persons they wrome.

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cd, and the chings which they robbed or deceived them of. The Worldling will remember the Bufiness which he preferred before the Service of God; the worldly Matters which had more of his Heart than his Maker and Redeemer had; the Work which he was doing when he should have been praying or reading, or Catechifing his Family, or thinking soberly of his latter End. A thousand of these will then come into his Mind, and be as so many Evidences against him to his Condemnation.

dence against them. The Wise and Children of a Drunkard are impoverished by his Sin; his Family and the Neighbourhood is disquieted by him. These will be so many Evidences against him. So will the Abuse of his own Reason, the enticing of others to the same

Sin, and hardning them by his Example.

One coverous unmerciful Landlord doth keep an hundred, or many hundred Persons or Families in so great Necessities, and Care and Labour, that they are tempted by it to overpass the Service of God, as having scarce time for it, or any Room for it in their troubled Thoughts; all these miserable Families and Persons, and all the Souls that are undone by this Temptation, will be so many Evidences against such Oppressors.

Yea, the Poor whom they have neglected to relieve when they might; the Sick whom they have neglected so visit when they might, will all witness then against

the Unmerciful, Mat. 25.

The many ignorant, worldly, careless Sinners, that have perished under an idle and unfaithful Minister, will be so many Witnesses against him to his Condemnation! They may then cry our against him to his Face, [I was ignorant, Lord, and he never did so much as teach me, catechise me, nor tell me of these things; I was careless, and minded the World, and he let me go on quietly, and was as careless as I, had never plainly and sithfully warned me, to waken me from my Security.] And

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fo their Blood will be required at his hands, the themselves also shall perish in their Sins, Euk. 33.7.8. 2. And as these Evidences will convince Men of S

for there are many more which will convince them of the greatues of their Sin. And these are so many, that is would too much lengthen my Discourse to stand on

them. A few I shall briefly touch.

1. The very Mercy of God in creating Men, in giving and continuing their Being to them, will be an Evidence for the Aggravation of their Sin against him. What, will you abuse him by whom it is that you are Men? will you speak to his Dishonour that giveth you your Speech? will you live to his Dishonour who giveth you your Lives? will you wrong him by his own Creatures? and neglect him without whom you cannot

fubfift?

2. The Redemption of Men by the Lord Jefus Chrift, will be an Evidence to the exceeding Aggravation of their Sins. You finned against the Lord that bought you, 2 Pet. 2. I. When the Feast was prepared, and all things were ready, you made light of it, and found Excuses and would not come, Mat. 22. 4, 5. 6. Luke 14. 17, 18. Must Christ redeem you by to dear a Price from Sin and Misery, and yet will you continue the Servants of Sib, and prefer your Slavery before your Freedom, and choose to be Satan's Drudges, rather than to be the Servants of God? The Sorrows and Sufferings that Christ underwent for you, will then prove the Increase of your own Sorrows. As a neglected Redeemer it is that he will condemn you. And then you would be glad that it were but true Doctrine, that Christ never died for you, that you might not be condemned for refufing a Redeemen, and finning against him that shed his Blood for you. How deeply will his Wounds then wound your Consciences ! You will then remember that to this end he both died. rose and revived, that he might be Lord both of the Dead and the Living: And that he therefore died for (34)

all, that they when rive, should not henceforth live to themselves, but to him that died for them and rose again; Rom. 14. 9. 2 Cor. 5. 14, 15. Mat. 28. 18, 19, 20. 1 Pet. 1-17, 18. You will then understand that you were not your own, but were bought with a Price; and therefore should have gloristed him that bought you with your Bodies and Spirits, because they were his, 1 Cor. 6. 19, 20. This one Aggravation of your Sin will make you doubly and remedilesy miserable, that you trod under foot the Son of God, and counted the Blood of the Covenant, wherewith you were sanctified, an unholy thing, Hib. 10. 26, 27, 28, 29. and crucisted to your selves the Son of God afresh, and put him

to open Shame, Heb. 6. 5, 6.

2. Moreover, all the personal Mercies which they received, will be so many Evidences for the Condemnation of the Ungodly. The very Earth that bore them, and yielded them its Fruits, while they themfelves are unfruitful to God. The Air which they breathed in, the Food which nourish'd them, the Clothes which cover'd them, the Houses which they dwelt in, the Beafts that laboured for them, and all the Creatures that died for their Use: All these may rife up against them to their Condemnation. And the Judg may thus expostulate with them, Did all these Mercies deserve no more Thanks? Should you not have ferved him that to liberally maintained you? God thought not all these too good for you, and did you think your Hearts and Services too good for him? He ferved yours with the weary Labours of your fellow-Creatures; and should you have grudget to bear his easy Yoak? They were your Slaves and Drudges, and you refused to be his free Servants and his Sons : They suffered Death to seed your Bodies, and you would not fuffer the short Forbearance of a little forbidden fieldly Pleasure, for the take of him that made you and redeemed you.

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O how many thousand Mercies of God will then be reviewed by those that neglected them, to the Horror of their Souls, when they shall be upbraided by the Judg with their base Requital! All the Deliverances from Sickness and from Danger; all the Honours, and Privileges, and other Commodities which so much contented them, will then be God's Evidences to shame them and consound them. On this Supposition dorn the Apossile reprove such, Rom. 2. 4, 5, 6. Despises the Riches of his Goodness, and Forbearance, and Long-suffering, not knowing that the Goodness of God leadeth these to Repentance? But after thy hardness and impension theart, treasuress up unto the self Wrath against the Day of Wrath, and Revelation of the righteous Judgment of God, who will

render to every Man according to bis Deeds.

4. Moreover, all the Means which God used for the Recovery of Sinners in the Day of their Visitation. will rife up against impenitent Souls in Judgment, to their Condemnation. You can hear Sermons carelelly and fleepily now : but O that you would confider how the Review of them will then awake you! You now make light of the Warnings of God and Man, and of all the wholesom Advice that is given you, but God will not then make light of your confempt. O what cutring Questions will they be the Hearts of the Ungodly, when all the means that the brought to their Ren to rance on one side, and the Temptations that drew them to Sin on the other Side, and the Lord shall plead his Cause with their Conscient ces, and fay, [Was I so hard a Master, or was my Work fo unreasonable, or was my Wages so concemptible that no Perswasions could draw you into my service? Was Satan fo good a Mafter, or was his Work fo honest and profitable, or was his Wages so defirable, that you would be so easily perswaded to do as he would have you? Was there more perswading Reason in his Allurements and Deceits, than in all my holy Words and all the powerful Sermons that you heard, or all the faithful

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comples of the Righteous, or in all the works of God which you beheld? Was not a Reason fetch'd from the Love of God, from the Evil of Sin, the Blood of Christ, the Judgment to come, the Glory promised, the Torments threatned, as forcible with you, and as good in your Eyes to draw you to Holines, as a Reason from a little fleshly Delight or worldly Gain, to draw

you to be unholy ? 7

In the Name of God, Sinners, I intreat you to bethink your felves in time, how you will fufficiently anfwer fuch Questions as these. You should have seen God in every Creature that you beheld, and have read your Duty in all his Works; what can you look upon above you, or below you, or round about you, which nghe not have shewed you so much of the Wisdom, and Goodness, and Greatness of your Maker, as should have convinced you that it was your Duty to be devoted to his Will? and yet you have his written Word that speaks plainer than all these; and will you despise them all? will you not see so great a Light? will you not hear To loud and conftant Calls? Shall God and his Minifters speak in vain? And can you think that you shall not hear of this again, and the for it one Day you have the Eible and other god the by you; why do you fers at hand; why do not read them? You have You not go to them, and earne ask them, Sirs, What must I do to be faved? and increat them to teach you the Way to Life: You have some Neighbours that fear God; why do you not go to them, and take their good Advice, and imitate them in the Fear of God, and in a holy Diligence for your Souls? Now is the time for you to bestir your selves; Life and Death are before you, You have Gales of Grace to further your Voyage: There are more for you than against you. God will help you: his Spirit will help you: his Ministers will help you : every good Christian will help you : the Angets chemselves will help you, if you will resolvedly

fer your felves to the Work; and yet will you flir? Patience is waiting on you: Mercies are entired you: Seourges are driving you: Judgment flayers for you: The Lights of God fland burning by you to direct you: And yet will you not fir, but lie in Darkness? And do you think you shall not hear of this? Do you think this will not one Day cost you dear?

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IX. The ninth part of our Work is to shew you, What are those frivolous Excuses by which the Unrighteens may then indeavour their Defence?

Having already shewed you what the Defence must

be, that must be sufficient to our Justification;

If any first demand, Whether the Evidence of their Sin will not to overwhelm the Sinner, that he will be speechless and past excuse? I answer, Before God hath done with him, he will be fo; but it feems at first his dark Understanding, and partial corrupted Conscience will fet him upon a vain Defence. For Mat. 7. 22, 22, Christ relleth us, that Many will say to me in that Day Lord, Lord, have we not prophefied in thy Name, and in thy Name have cast out Devils, and in thy Name have done many wonderful Works? And then will I profess to them, I never knew you, Depart from me ye Workers of Iniquity. And in Mat. 24. 11, the foolifh Virgins cry, [Lord, Lord, open to us.] And ver. 44 Then shall they also answer him, saying, Lord, when faw we thee an hungred, or thirst, or a Stranger, or Naked, or Sick, or in Prison, and did not minister unto thee? And verf. 24, 25, they fear not to cast some of the Caufes of their neglect on God himfelf, Then he which had received the one Talent came and faid, Lord I knew thou art an hard Man, reaping where thou half not fown, and gathering where thou halt not strawed a and I was atraid, and went and hid thy Talent in the Earth; lo, there thou hast that is thine.

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To is clear then, that Excuses they will be ready to make, and their full Conviction will be in order after these Excuses, (at least as in their Minds, if nor in Words) but what the particular Excuses will be, we may partly know by these Scriptures which recite them. and partly by hearing what the Ungodly do now fay for themselves. And because it is for their present Benefit that I now make mention of them, that they may fee the Vanity of all such Excuses, I will mention them as I now meet with them in the Mouths of Sinners in our ordinary Discourse; and these Excuses are of several forts; fome by which they would justify their Estate; fome Excuses of particular Actions; and that either in whole, or in part; fome by which they would put by the Penalty, though they confess the Sin; some by which they lay the blame on other Men; and in some they would cast it upon God himself. I must touch but fome of them very briefly.

The first Excuse. I am not guilty of these things which I am accused of. I did love God above all, and my Neighbour as my self. I did 15e the World but for Necessity,

but God bad my Heart.

dafin. The All-feeing Judg doth know the contrary, and he will make thy Conscience know it: Look back, wan, upon thy Heart and Life: How seldom and how neglectfully didst thou think of God? how coldly didst thou worship him, or make any mention of him? how carelesty didst thou serve him, and think much of all that thou didst therein? Thou rather thoughtest that his Service was making more ado than needs, and didst grudg at those that were more different than thy self; but for the World, how he self and how constantly didst thou seek and serve it? and yet wouldst thou now persuade the Judg-that thou didst love God above all? He will show there thy naked Heart, and the Course of thy former Life, which shall convince thee of the contrary.

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The Second Excuse. I lived not is any but only in small Instructions; I was no Murdens, terer, or Fornicator, or Thief, nor did I decree

any, or take any thing by violence.

Answ. Was it not a gross Sin to love the World above God, and to neglect Christ that died for thee, and never to do him one Hour's hearty Service, but meerly to seek thy carnal self, and to live to thy Flesh? God will open thine Eyes then, and shew thee a thousand gross Sins, which thou now sorgettest or makest light of; and it is not only gross Sin, but all Sin, great or small, that deserveth the Wrath of God, and will certainly bring thee under it for ever, if thou have not part in Christ to relieve thee. Wo to the Man that ever he was born that must answer in his own Name for his smallest Offences!

The third Excuse. I did it ignorantly; I knew not that there was so much required to my Salvation. I thought less ado might have served the turn: and that if I look d to my Body, God would take care of my Soul; and that it was better to trust him what would become of me hereaster, that to trouble my Mind so much about it. Had I known briter.

would have done better.

Anfir. If you knew not better, who was it long of but your felf? Did God hide these things from you Did he not rell them you in his Word as plainly as the Tongue of Man can speak, That except you were regenerate and born again, you should not enter into the Kingdom of God? John 3. 3, 5. That without Holinest none should see God, Heb. 12, 14. That you must brive to enter in at the strait Gate; for many shall first to enter, and shall not be able, Luke 13, 24. That it was lived after the Flesh, you should die; and if by the Spirit you mortified the Deeds of the Body, you lived after the Flesh, That if any Man have not the Spirit of Christ, the same is none of his, Rom. 8. 9. And to be carnally minded is Death; but to be spiritually minded is Life and Peace, Rom. 8. 9.

That you must not lay up for your selves a Treasure on Earth, where Rust and Moths do corrupt, and Thiever break through and steal, but must lay up for your selves a Treasure in Heaven, where Rust and Moths do not corrupt, nor Thieves break through and steal, Mat. 6. 19, 20. That you must seek through and steal, Mat. 6. 19, 20. That you must seek this the Kingdom of God and the Righteoussess thereof, Mat. 6. 23. and not labour for the Food that perisheth, but for the Food that endureth to everlassing Life, which Christ would have given you, John 6. 27. That if you be risten with Christ, you must seek those things which are above, where Christ sitteeth at the right hand of God, and not the things that are on Earth, Col. 3. 1, 2, 3. Yea your very Conversation should be in Heaven, Phil. 3. 19, 20, 21.

What say you? Did not God tell you all this and much more; and plainly tell it you? Turn to your Bibles and see the Words, and let them witness against

YOU.

2. And could you think with any Reason, that your Souls being so much more precious than your Bodies, you should yet do so much more for your Bodies than your Souls? could you think all the Labour of your Lives little enough for a frail Body that must lie shortly in the Dirt; and that your Immortal Souls should be no more regarded? Could you think with any Reason, that your Souls should do so much for a Life of a few Years continuance, and do no more for a Life that shall have no end?

3. And whereas you talk of trafting God with your Souls, you did not trust him: You did but on that Pretence, carelessy disregard them. If you trust God,
shew any Word of Promise that ever he gave you to
trust upon, that ever an impenitent, carnal, careless
person shall be saved: No; he hash told you enough
to the contrary. And could you think that it was the
Will of God that you should mind your Bodies more
than your Souls, and this Life more than that it counts.

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Why, he hath bid you strive, and run, and fight, labour, and care, and feek, and use Violence, all Diligence for the safety of your Souls, and fo Life to come: But where hath he bid you do to tor your Bodies? No, he knew that you were prone to do too much for them; and therefore he hath bid you [Care not, and labour nor] that is, Do it as if you did it nor: and let your Care and Labour for earthly Things be none in comparison of that for heavenly Things. You know God can as well maintain your Lives without your Care and Labour, as fave your Souls without it: And yet you fee he will not, he doth not: You must plough, and sow, and reap, and thresh, for all God's Love and Care of you, and not fay, I will let all alone and trust God. And must you not much more use diligence in much greater Things? If you will trust God, you must trust him in his own Way, and in the use of his own Means.

The fourth Excuse. I was never brought up to Learning, I cannot so mach as read: nor did my Parents our teach me any of this stings, but only set me about my world's Business, and provide Food and Raiment, for me: but after once told me that I had a Soul to save or lose, and an everlassing Life to provide and prepare for, and therefore I could

not come to the Knowledg of them.

Anjw. The greater is their Sin who thus neglected you. But this is no sufficient Excuse for you. Heaven is not prepared for the Learned only; nor will Christ ask you at Judgment whether you are good Scholars or not, no nor so much as whether you could write or read. But consider well, Was not God's Word so plainly written, that the Unlearned might understand it? Did he not put it into the most samilar Stile, though he knew it would be offensive to the proud Scholars of the World, of purpose that he night fit it to the Capacities of the Ignorant? And if you could not read, yet tell me, could not you have carned to read at 20 or 30 Years of Age, if you had

been but willing to befrow now and then an Hour to that end? Or at least, did you not live near some that could read? and could you not have procured them to read to you, or to help you? and did you not hear these things read to you in the Congregation by the Minister, or might have done if you would? and if your Parents did neglect you in your Youth, yet when you came to a fuller use of Reason, and heard of the Matters of Salvation from God's Word, did it not concern you to have looked to your felves, and to have redeemed that time which you loft in your Youth, by doubling your Diligence when you came to riper Years? The Apostles gathered Churches among Heathens that never heard of Christ before; and converted many thousand Souls that were never once told of a Saviour, or the Way to Salvation, till they had past a great part of their Lives. If you loitered till the latter part of the Day, it behoved you then to have bestirred your selves the more; and not to say, Through the Fault of my Parents, I lost the beginning of my Life, and therefore I will lofe all; they raught me not then, and therefore I will not learn now: Have you not feen some of your Neighbours who were as ill educated as your felves, attain to much Knowledg afterwards by their Industry? and why might not you have done for if you had been as industrious as they? May not God and Conscience witness, that it was because you cared not for Knowledg, and would not be at pains to get it, that you knew no more? Speak truth, Man, in the Presence of thy Judg; was thy Heart and Mind fer upon it? Didst thou pray daily for it to God? Didst thou use all the means thou couldst to get it? Didst thou my ha attend diligently on the Word in publick, and think of what thou heardst when thou camest home? Didst thou go to the Minister, or to others that could teach thee, and intreat them to tell thee the Way to Salvation? Or didst thou not rather carelesly negled these Matters, and hear a Sermon as a common tale.

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even when the Minister was speaking of Heaven or of Hell? It was not then thine unavoidable Ignorance, but

m thy Negligence. ar Yea further, answer as in the Presence of God; Didse ne. thou obey so far as thou didst know? Or didst thou if not rather fin against that Knowledg which thou hads? et Thou knewest that the Soul was better than the Body, of. and everlasting Life more to be regarded than this 10 transitory Life; but didst thou regard it accordingly? ve. Thou fure knewest that God was better than the

by World, and Heaven than Earth: at least thou wast told er of it, but didft thou accordingly value him, and love 2him more? Thou knewest sure that there was no Sal**t**vation without Faith, and Repentance, and newness

of of Life, and yet they were neglected. In a word, maıft ny a thousand Sins which were committed, and Duties 10 that were omitted against thy own Knowledg and Conve science, will marr this Excuse.

The fifth Excuse. I lived not under a powerful Minifer to tell me of this things; but where there was no preach-

ing at all.

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ou Anjw. And might you not have gone where a powuerful Minister was, with a little pains? Yea, did not r. the very plain Word that you heard read, tell you of ve these things? and might you not have had a Bible your le. selves, and found them there? ns

The fixth Excuse. I was a Servant, and had no time from my Labour to mind these matters; I lived with an hard Master that required all his own Work of me, but would allow me no time for the Service of God. Or elfe, I was a poor Man, and had a great Charge to look after, and with ou my hard Labour had much ado to live, so that I had no time of for heavenly things.

Answ. 1. Who should be first served, God or al or Earch? Did not Christ tell thee, One thing is near le hat you close 1, 42. Was it not as needful to fee

that you escape Damnation, and get safe to Heaven when

(44)

when this Life is ended, as to fee that you had Food and Raiment for your felves and yours?

2. Did you spend no time in Recreation, nor Idle-

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been spent about heavenly things?

2. Could you have taken no time from your rest, or eating, or at other Intermissions? Man's Body will not endure so great Labours as have no Intermission. And why then might not Godliness have been your Ease and Recreation?

4. Or might you not have minded these things even when you were about your Labour, if you had but a

Heart to them?

5. At least you might have spent the Lord's own Day in hearing, reading and pondering of these Matters, when you were forced to forbear your worldly Labours, even by the wholesom Law of the Land. These therefore are all but vain Excuses; and God will shortly make thee speak out and plainly confess, it was not so much for want of Time of Heips, or warning, as for want of a Heart to use them well. I should have sound some time, though it had been when I should have slept, if my Heart had been but set upon it.

The seventh Excuse. Little did I think to have seen this Day: I did not believe that ever God would be so severe. I thought his Threatnings had been but to keep Men in awe; and I suspected either that the Scripture was not his Word, or else I thought he would be better than his Word. I thought he monther Life had been uncertain; and therefore was loth to let go a Certainty for an Oncertainty, and lose my present Pleasures which I had in hand for the Hopes of that which Inever did see.

Answ. He that will not know his Misery by believing to prevent it, shall know it by feeling to endure it. You were told and told again what your Unbelief would bring you to. Did God's Word make Heaven and Earth? doth it support them, and secure them? and

is not his Word sufficient Security for you to have trusted your Souls upon? did you know where was any hetter Security to be had? and where was any furer Ground for your Confidence? And did you think so basely and blasphemously of God, that he would falsify his Word, left such as you should suffer? and that he was fain to rule the World by a Lie? Did God make the World so easily? and can he not govern it by true and righteous Means? what need God to say that which he will not do, to awe Sinners? can he not awe them by Truth? is it not just that those should eternally perish, that will entertain such desperate Thoughts of God, and then by such wicked Imaginations encounters.

rage themselves in Sin against him?

And for the Truth of Scripture, God did not bid you believe it without Evidence. He stamped on it the lines of his own Purity and Persection, that you might now it by that Image and Superscription, if you had Eyes to see them: He sealed it by uncontrouled Multitudes of Miracles: He delivered it down to your hands by infallible Witnesses, so that he less you no

room for rational Doubting.

And you knew that the Matters of this World were not only uncertain, but certainly vain and transitory, and would shortly come to nothing, and leave you in distress. If it had then been uncertain whether there were a Glory and Misery hereafter, (as it was not) should not Reason have taught you to prefer the least Probabilities of an everlasting unspeakable Happiness, before that which is certainly perishing and vain? These vain Excuses will but condemn you.

The eighth Excuse. I was so entired and perswaded by Sinners to do as they did, that I could not deny them: they

would never let me reft.

Anjw. And were you not as earnefily perswaded by God to forsake Sin and serve him, and yet that would not prevail with you? You could not deny the Devils and Fools, but you could deny God and all his Messe.

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gers. Were not Ministers as earnest with you every Week to repent and amend? What did Men entice you with? with a little deluding fleshly Pleasure for a few Days? And what did God entice you with? with the Promise of endless unconceivable Felicity! And if this were a smaller Matter in your Eyes than the other, then you have had your choice; be content with it, and thank your felves. In your Life-time you had the good things which you chole, and preferred before Heaven; and therefore cannot expect to have Heaven befides.

The ninth Excuse. I lived among ungodly Perlons, that derided all that feared God; fo that if I had not done as they did, but had made any more ado to be faved. I (bould have been the very Scorn of the Place where I

livtd.

Anfw. And was not Heaven worth the e a Scorn? Is not he worthy to go without it that thinks To basely of it? Did not Christ tell you that if you were ashamed of him before Men, he would be ashamed of you before his Father and the Angels of Heaven? Mark 8. 28. He suffered more than Scorns for you: and could not you fuffer a Scorn for him and your felves? feeing you chose rather to endure everlasting Torment, than a little derision from ignorant Men, take that which you made choice of. And feeing fo finall a Matter would drive you from Heaven, and part God and you, as a Mock, as the Wind of a Man's Month, no wonder if you be commanded to Depart from him into everlasting Fire.

The tenth Excuse. I had ungodly Perfons to my Parents, of Mafters, or Landlord, or Governours, who threatned to undo me, if I had addicted my felf to fo frict a Life, and if

I would not believe and do as they did.

Answ. What if they threatned you with present Death? Did not God also threaten you with everlasting Death, if you were not ruled by him? And whole threaming (hould you have chiefly feared? Is Man more

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dreadful than God? Is Death more terrible than Hell? Did not Christ bid you fear not them that can bill the Boce 70 dy, and after that can do no more; but fear him that is able to destroy both Body and Soul in Hell-fire; yea I fay unto you 12 -1 fear him? Mat. 10. 28. Luke 12. 4, 5. and Ifa. 51. 7. Fear ye not the Reproach of Men, neither be afraid of their m For the Moth shall eat them up like a Garment, n-Revilings. and the Worm shall eat them like Wool : but my Righteoufness 10 shall be for ever, and my Salvation from Generation to Geneř٠ re ration. Seeing therefore you have chosen rather to fuffer from God for ever for your Sin, than to fuffer small Matters for well-doing for a Moment, you must 24ever bear your own Choice. Christ told you beforead

be hand, that if you could not forfake all the World and your own Lives for him, you could not be his Difcit I ples, Mat. 10. 27, 28, 39. And feeing you thought bf his Terms too hard, and would needs feek you out a ks better Service, even take what you have chosen and found.

te of The eleventh Excuse. I saw so many follow their Pleasure and their worldly Business, and never look after these 1? bigher things, and so few go the other way, that I thought u: ur fure God would not damn fo great a Part of the World, and ng therefore I ventured to do as the most did. Anfan God will make good his Word upon many or

n, few. Did you doubt of his Will, or of his Power? fo For his Will he hath told it you in his Word. For his ire th. Power he is as able to punish many as one Man. What is all the World to him, but as the Drop of a Bucket, as im ts,

the Dust of the Ballance? He told you before hand that the Gate was firair, and the Way of Heaven was narrow, and few did find it; and the Gate to Deffructito lif on was wide, and the Way was broad, and many did enter in at it, Mat. 7.13, 14. And if you would not believe him, you must bear what your Unbelief hath mt brought you to. What if you had twenty Children. ng

or Servants, or Friends, and the greater part of them ofe ore should prove falle to you and seek your Destruction

or prove disobedient, and turn to your Enemy? would ind you think it a good Excuse if the rest should do the and like because of their Example? will you therefore and wrong God because you see others wrong him? would be you fait in the Face of your own Father if you faw of the others do so? God warned you, that you should no rious follow a Multirude to do Evil, Exod. 23. 2. And if you ill U follow a Multitude to do Evil, Exod. 23. 2. And it you will do as most do, you must even freed as most you feeld. You should not so much consider who they for an what they do, and whither they go, and what they for sake, and what they lose, and what strength is went in the Reasons that move them to do this. And their way you would find, it is God they for sake, it is Sin they would choose; it is Heaven they lose, it is Hell they run into we had and it is no true Reason, but Satan's Delusion and sentence of the sake would sake they lose, they had should Men. fuel Inclination that lead them to it. And should Men An be imitated, be they many, or be they few, in such a vatu Course as this?

The twelfth Excuse. I saw so many Faults in those that were accounted Godly, and saw so much Division among tebre them, that I thought they were as bad as others; and among becu fo many Opinions, I knew not what Religion to be of.

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Anfw. 1. A Spot is soonest seen in the fairest Cloth; And the malicious World ufeth to make fuch far world achi

than they are.

2. But suppose all were true that Malice faith of some dg b

you could not fay the like by others.

3. Or if you could, yet it was God's Law, and not Mens Faults that was made the Rule for you to live by

Will it excuse you that others are bad?

4. And from their diverse Opinions, you should have taken counsel at God's Word, which was right; Di you first search the Scripture impartially, as willing to know the Truth, that you might obey It? and dis you pray daily that God would lead you into the Truth? Soul and did you obey as much as you knew? Did you joi imple with the Godly so far as they are all agreed? they are all agreed in the Fundamental Articles of Christian in 185. know the Truth, that you might obey it? and die

(49<sup>1</sup>)

and in all things absolutely necessary to a holy Life, and to Salvation: that all known Sin is to be forsaken, and all known Duty to be done. Why did you not let be said to far then agree with them? Alas, the Impersections of the Godly, and the salse Accusations of the malitious World, will prove but a poor Cover for your willing of the said the said to the said the said that I could not understand them. And I saw the wisest that I could not understand them. And I saw the wisest twas in vain for me to trouble my self about them. If God the said that have had us live according to the Scriptures, he would have had us live according to the Scriptures, he would have have written them plainly, that Men might understand them.

In Answ. 1. It is all plainly written according to the

Answ. 1. It is all plainly written according to the has vature of the Subject: But a prejudiced, diaffected, ea or but untaught, disused Soul cannot at first undersoon and the plainest Teaching. The plainest Greek or the beautiful of the content of the plainest tracking of the beautiful of the content of

chool; yea after many Years time that he spends in earning. Did you study hard, and pray for God's orteaching, and enquire of others, and wait patiently in hrist's School, that you might come to farther Know-dg by degrees? and were you willing to know even tose Truths that called you out to self-denial, and that no d put you on the hardest Flesh-displeasing Duties?

by ad you done thus, you would have admired the Light ad you done thus, you would have admired the Light the Holy Scripture, and now have rejoiced that ever on saw them, and not have quarrelled at its seeming in kness. This Word might have made you wise to Saltion, as it hath done others, AA. 20. 32. 2 Tim. 3s die 1, 16, 17. This Law of the Lord is perfect, converting the 15 yout; the Testimony of the Lord is sure, making wise the joi imple; the Statutes of the Lord are right, rejoicing the 11 eart; the Commandment of the Lord is pure, enlightning the 15. Psahig. 7, 8.

(159)

2. So much as is of Necessity to Salvation, is as plant as you could defire. You fix you be judged by these you will be condemped. For you did not obey the which was most plain. What Darkness is in such Word as these, Except ye repent, ye shall all perish, Luke 12 to 3, 5. Love not the World, nor the things in the World: We any Man love the World, the Love of the Father is not in his 1 John 2, 15. He that will come after me, let him do ship the state of the salve of th bimfelf ? &c. Mat. 16. a4:

3. If there had been nothing that seemed difficuld to you, would you not have despised its simplicity and have thought your selves wise enough at the first the

Reading, and needed no more?

The fourteenth Excuse. There were so many seeming Con tu tradictions in the Scripture, and so many strange improbable

trings, that I could not believe it.

things, that I could not betteve it.

Anjw. The Contradictions were in your fancy, the did not understand the Word which you read. Mu be the raw unexperienced Learner despite his Book of the raw unexperienced Learner despite his Book of the Teacher, as oft as in his Ignorance he thinks he meet the with Contradictions? Did you think God was no wife the with Contradictions? Did you thinkelf, because you un than you, and understood not himself, because you understood him not? Nor could reconcile his own Word because you could not reconcile them? You would be needs be a Judg of the Law, instead of obeying it, an it? speak evil of it rather than do it, Fam. 4. II.

2. And those things which you called improbable is the Word, were the Wonders of God, of purpos no confirm it. If it had not been confirmed by Won or ders, you would have thought it unproved; and yelle now it is so confirmed, you will not believe the Do mo erine, because the Wirness seems incredible. And the is, because they are Matters above the Power of Man as if they were therefore above the Power of God You shall at last have your Eyes so far opened, as to se those seeming Contradictions reconciled, and the cer has ta uty of chose things which you accounted impro for bable that you may be forced to confess the Folly

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plan four Arrogancy and Unbelief: and then God will judg

the judg him and his Word.

From Judg him Judg h

2. Should it not have seemed as unlikely that the Governour of the World should be unjust, and sufficily Law to be unexecuted, and the worst to speed as well as the best, and to suffer vile sinful Dust to despise his Mercy, and abuse his Patience, and turn all his Crea-

g Con tures against him without due Punishment?

obable 3. Did you not seel Pain and Misery begin in this

Life?

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Anfw. Will you not believe till you see or seel? We ett not God's Word sufficient Evidence? would you has owe believed one from the dead that had told you he had seen such things? and would you not believe Stephe op that saw them? Ast. 7. 56. Or Paul that heard and sa use them? 2 Cor. 12. 3, 4. Nor Christ that came purpose ou, ly from Heaven to reveal them? why Flesh and Bloo cannot see them. You see not God: will you not therefore believe that there is a God? Indeed, what can be seen that there is a God? Indeed, what there is a God? Indeed, what there is a God? Indeed, who were the seen that there is a God? Indeed, who were the seen that there is a God? Indeed, what there is a God? Indeed, who were the seen that there is a God? Indeed, who were the seen that there is a God? Indeed, who were the seen that there is a God? Indeed, who were the seen that there is a God? Indeed, who were the seen that there is a God? Indeed, who were the seen that the seen t ever you imagine, if you would not believe Moses an ind you have believed though one had rifen from the dead then For God's Word is more credible than a dead Man's foul and Christ did rise from the dead to attest it. Blesse are they that have not seen, and yet believed. Not have faw no Rain when he was preparing the Ark: but be Wer cause he believed, he made ready and escaped, Heb. it sody, when the World that would not believe did perish the But seeing God's Word was of no more weight with sard you, and no Knowledg would serve your turn but by the sering and steeling; you shall see and seel everlastingly to be serious. your Sorrow.

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The seventeenth Excuse. It was so first a Law the ver God would have ruled me by, and the Way to Heaven was firait and difficult, that I could not endure it. I was no cek

able to deny my Flesh, and live such a Life.

Answ. 1. You were not able, because you were no willing. What was there but your own wicked Heart for that should make such a Life seem grievous to you Drin Every thing is hard and grievous to him who loaths it wied and whose Heart is against it. The chief thing the other conditions are conditioned as the condition of the the bette

we etter and more lovely than all these? And had you bur had over him, all the rest of his Service would have seemand easy to you. To think of him, to speak of him, to pray to him, to praise him; yea, to deny all and affer for him, would have been sweet and pleasant to ou, so far as you had loved him. It was not God herefore, but your own naughty Hearts that made his a Vork seem grievous to you, and the Way to Heaven what can had. He told you truly, that his Yoak was easy, and his Burden light, and his Commandments were not rievous, Mat. 11.29. I John 5.3. They that tried them souls; and why could not you do so?

2. But what if the Way to Heaven had been harder what han it was? Was not Heaven worth your Labour? Were you assaid of being a loser by it? Could not god require your Labour or Sufferings? Doth any results that the content of them so hardes were not easy to be the come to Heaven, that it cost them so hardes with the way to Heaven? Seeing you have chosen Hell by to save you a Labour and Suffering in this Life, you must have your Choice. And seeing you thought not the verlasting Life to be worth so much as God required.

must have your Choice. And seeing you thought not the everlasting Life to be worth so much as God required, as that is, the accepting thankfully, and minding, and meeking, and preferring it before this Life, you have none to blame for the loss of it but your felves.

e no The eighteenth Excuse. It was God that made me of cart sensal Nature: He gave me an Appetite to Meat, and you Drink, and Ease, and Lust: he gave me that Flesh which has it taled me; how then can be condemn me, for living according that to the Nature which he gave me?

hin Answ. He gave that Appetite to be exercised modevon ately under the Rule of Reason, for the Preservation
sea and Prepagation of Mankind: But did he not also give
to ou Reason to govern that Appetite? and the RevelaSin tion of his Will to guide that Reason? He gave you
ke your Flesh to be a Servant, and not a Master. Your
on h Beast hath fleshly Appetite without Reason; and therefore

ette

fore God hath put him under you, who have Reason 2 that you should rule him. Will you let your Beat Doje do what he lift, and madly run upon whom he lift, a cl and fay, you do but let him live according to his Nature ther which God hath given him? Why God that gave him you fuch a Nature, did intend him to be ruled by a high-enti er Nature, even by the Reason which he gave to App you; and so he did also by your Flesh and sensus enjoy Appetite.

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The nineteenth Excuse. But I lived among so man Baits which enticed this Flesh, that I could not refift them. My Meat was a Snare to me, my Drink a Snare, my Clothes, my House, my Land a Snave, every Beauty that I saw was a Snare: and the better all thefe were, the ftronger was my Snare. If God would not have bad my Heart enfnared and drawn from him, he should not have put fo many Baits in m way. Yea and they were fo near to me, and daily with me, that though I was resolved to sorbear them before, yet when

they were brought to my hand, I could not forbear.

Anfa. Is this the Thanks that God tath for his Mercies? He fent you all these as Favours from his own hand: he wrote his own Name upon them, that in them you might fee his Power, and Wisdom, and Goodness, and so be led up to the Consideration of him, that you might fall in love with himself, who was the Fountain, the Life, the End of all. And do you overlook God in the Creature, and live as without him in the World, and dote upon that which should have drawn you to himself, and then lay the Blame on God? If he fend a Sutor to speak to you in his Name, and write you a Love-Letter with his own Hand, will you fall in love with the Messengers or the Letter, and neglect the Sender, and then blame him that wrote his Letter on so fair a Paper, or in so near a Hand, or that fent it by fuch a comely Meffenger? Certainly, thefe Excuses are too gross, to take with the wife and righteous God, or to feem sufficient to a well informed Confrience. 2. And

afon 2. And whereas you speak of the Power of these can objects, was there not much more in God, in Christ, lift, in the promifed Glory, to have drawn your Heart another Way? Why then did not these take as much with you as the other? You could not choose for sooth, but be light entitled with such Baits as were fitted to your sensual to Appetite, and such things as a Dog, or a Swine may Christ and Glory were offered you: yea you did choose nan to refuse the Offer, and tread them under Feet ben, your neglect. When Saran set your Cups, and you the, Harlots, and your Profits before you on one fide; did not God fet his Favour and everlasting Happiness on the other fide? And was it wife or equal Dealing, to prefer your Lufts before that Glory?

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3. Moreover, it was not in the Power of any of those Bairs to force your Will, or to necessitate you to choose them. They could be but Baits to entice you. and it was still in your own Choice, whether you would yield to the Enticement, and choose them or not. Shall every Man be false to God that hath any Bait to enrice him from him? will you excuse your shild on Friend, if he would be false to you, upon as great Enticements as these? If a Cup of Drink, or a Whore, or a little Gain, could draw him more than all your Love and Interest, I do not think you would hold him

And whereas you speak of the warness and continuance of these Allurements, I would fain know, was not God as near you, and continually near you, to draw you to himself? Faith might have seen him, though Plesh and Blood cannot. Did he not fland by you when you were in your Cups and luftful Pleasures? Did he not tell you of the Danger, and offer you far berter things, if you would obey him and despise those Baies? But you would hearken to none of this; you should have remembred that he stood over you, and was looking on you, and you should have said as Joseph,

Gen.

Gen. 20. 9, How can I do this great Wiebeaness, and so against God? You had also Scripture near you, and Reason near you, and Conscience near you, as well as the Bait was near you. And therefore this is a vain Excuse.

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The twentieth Excuse. It was God that let loose the Devil to tempt me; and he was too subtile for me to deal with; and therefore what wonder if I sinned and were over-come?

Answ. 1. He did not let loose the Devil to constrain
you to Sin. He could but entice, and you might choose
whether you would yield. The Devil could neither
make you fin against your Will, nor yet necessitate
you to be willing.

2. You were a fure Friend to Christ that while, that would forsake him as oft as you were tempted by the Devil. Is that a Friend or a Servant worthy to be regarded, that will disobey you, or betray you as oft as

he is rempted to it?

Will you excuse your Servant if he leave your Work undone, and follow Cards, or Dice, or the Aletionic, and tay I was tempted to it by one that was cunninger than I? Shall every Murderer or Thief escape
hanging, because the Devil was too cunning for him in
his Temptations? Would you have the Jury or the

Judg to take this for a good Excuse?

4. And why did you not hearken to God that enticed you the other way? You forget what Helps he afforded you to discover the Wiles of Satan, and to vanquish the Temptation? He told you it was an Enemy that tempted you: and would you hearken to an Enemy? He told you it was a Dream, a Shadow, a painted Pleasure, a guilded Carcas, a lying Promise, and deceitful Vanity by which you were cempted; and yet would you regard it before your God? He told you that it was your God, your Saviour, your Hope, your everlating Happiness that the Tempter would beguile you of And yet would you be beguiled? He told you, and plainly,

id fin lainly, and often told you that the Temper would and ead you to eternal Fire, and undo you everlastingly be-Il as bre you were aware; and that a fatal Hook was covervain d with that Bait: And yet would you swallow it? 5. It is plain by all this that it was not your natural

Weakness of Faculties that caused you to be overdeal ome by the Subtilties of the Devil, as a filly Child deceived by a crafty Fellow that overwits him: But it was your Carelesness, Inconsiderateness, your enfual Inclinations, and vicious Disposition, that drew you to a wilful Obeying of the Tempter, and rejecting he wholesom Advice of Christ. This therefore is a

tate rivolous Excuse of your Sin. The one and twentieth Excuse. But I bape you will ile, not say that all Men have Free Will! And if my Will were by

not free, how could Ichoose but fin?

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under the next.

Answ. 1. Your Will was not free from God's Rule and Government. 2. Nor was it free from its natural inclination to Good in general; for either of these were more properly Slavery. 3. Nor-was it free from the Influence of a dark Understanding. A Nor free from ts own contracted vitious Inclination. 5. Nor freed from the Temptations of the Flesh, the World, and the Devil.

But it was, I. Free from any natural Determination to Evil, or to any thing that was doubtful, 2. And free from the Coaction or Violence of any. 3. And free from an irrefiftible Determination of any exteriour Cause, at least ordinarily. So that naturally, as Men, you have the Power or Faculty of determining your own Wills, and by your Wills of ruling your inferia our Faculties in a great measure; yea, of ruling the Senses and the Phantaly it felf, which doth so much to dispose of our Understanding. And if your Wills, which are naturally free, are yet so habitually vitious, that they encline you to do evil, that is not an Excuse, but an Aggravation of your Sin, But of this more

The two and twentieth Excuse. But I have not Power of my felf to do any thing that is good : what can the Crea thin ture do? without Christ we can do nothing. It is Ged that anothing. must give me Ability, or I can have none: and if he had given you it me, I had not been an Unbeliever or Impenitent. I can no not more believe of my felf, than I can tulfil the Law of my no felf.

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Anfin. 1. These are the vain Cavils of learned not Folly, which God will eafily answer in a Word. Word [Power] is taken in several Senses. Sometime, and most commonly and firly, for a Faculty or a Strength by which a Man can do his Duty if he will. This phyfical Power you have, and the worst of Sinners have while they are Men on Earth. Were they actually willing, they might acceptably perform fincere Obedience; and were they dispositively willing, they might actually believe and will. And thus the Ungodly have Power co believe.

Sometime the word [Power] is taken for Authority or Leave, for legal or civil Power. And thus you have all not only Power or Liberry to believe, but also Command which makes it your Duty, and a Threatning adjoined, which will condemn you if you do

nor.

Sometime the Word [Power] is taken ethically, and less properly, for a Disposition, Inclination, Habit, or Freedom from the contrary Habit or Disposition. And in this Senfe it's true, that none but the effectually called have a Power to believe. But then observe, 1. That this is but a Moral, lefs proper, and not a Phyfical proper Imposency: And therefore Auftin chuseth rather to fay that all Men have power to believe, but all have not a Will, or Faith it felf; because we use to difference Power from Willingness; and Willingness actuareth the Power which we had before: And therefore our Divines choose rather to call Grace a Habit when they speak exactly, than a Power; and Dr. Twis derides the Arminians for calking of a Power subjected in a Power.

thing with your Unwillingness and wifful Blindness in another Word. 3. Note that this Impotency is long of your selves as to the Original, and much more as to the not curing and removing of it. Hath God given you have neededed. you have neglected? 4. Note that this Impotency is ned not a just Excuse, but an Aggravation of your Sin. If The you were milling to be the Servant of Christ, and yet me were not able either because he would not accept you. or because of a want of natural Faculties, or because of agth hy- fome other natural Difficulty which the willingeft Mind could not overcome, this were some Excuse: But to be habitually wilful in refusing Grace, is worse than to be meerly actually unwilling. If a Man have so accustomed himself to Murder, Drunkenness, Stealing or the like Wickedness, so far that he cannot leave it, will you therefore forgive him, or will any Judg or Jury hold him excused? Or rather think him the more unfit for Mercy? 5. Note also that the want of a supernatural Habit, no nor the Presence of the contrary Habit, do not efficiently determine the Will to particular Acts, much less take away its natural Freedom. 6. And that till Habits attain an utter Predominancy, (at least) there is a Power remaining in the Will to refift them, and use Means against them. Though eventually the perverse Inclination may hinder the use of it.

The three and twentieth Excuse. I have beard from learned Men, that God doth determine all Actions, natural and free, as the first efficient physical immediate Cause : or elfe nothing could act. And then it was not long of mis that I chose forbidden Objects, but of him that irresiftibly moved me thereto. and whose Instrument I was.

Answ. This is a trick of that Wisdom which is Foolishness with God, and to be deceived by vain Phi-

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1. The very Principle it felf is most likely to be false. and those that tell you this do err. Much more, I

think, may be faid against it than for it.

2. I am sure it is either false, or irreconcileable with God's Holiness, and Man's Liberty and Culpability; so that its a mad thing to deceive your felves with fuch philosophical Uncertainties, when the Truth which you oppose by ir is infallibly certain. That God is not the Author of Sin, but Man himself, who is justly condemned for it, is undoubtedly true : and would you obscure so clear a Truth, by searching into Points beyond humane Reach if not unfound, as you conclude them?

The four and ewentieth Excuse. But at leaft, those learned Divines among us that doubt of this, do yet fay that the Will is necessarily and infallibly determined by the practical Understanding, and that is as much unresistibly necessitated by Objects: and therefore whatever act was done by my Understanding or Will, was thus necessitated, and I could not help They fay, Liberty is but the Acting of the Faculty agreeably to its Nature: And it was God as Creator that gave Adam bis Faculties, and God by providential Dispose, that presented all Objects to him, by which his Understanding, and forbis Will mere unavoidably necessitated.

Answ. This is of the same Nature with the former; incertain, if not certainly false. Were this true, for ought we can fee, it would lay all the Sin and Mifery of this World on God, as the unrefistible necessitating Cause; which because we know infallibly to be false, we have no reason to take such Principles to be true which infer it. The Understanding doth not by a necessary Efficiency determine the Will, but morally; or rather, is regularly a Condition or necessary Antecedent, without which it may not determine it felf. Yea the Will by commanding the Sense and Phantaly, doth much to determine the Understanding. As the Eye is not necessary to my going, but to my going right, fo is not the Understanding's Guidance necessary to

my willing, (there the fimple Apprehension may suffice) but to my right willing. There are other ways of determining the Will. Or if the Understanding did determine the Will efficiently and necessarily, it is not every act of the Understanding that must do it. If it be so, when it saith, This must be done, and saith it importunately; yet not when it only faith, This may be done, or you may venture on it, which is the com-

mon part which it hath in Sin.

I am not pleased that these curious Objections fail in the Way, nor do I delight to put them into vulgar Heads; but finding many young Scholars and others that have converfed with them, affaulted with these Temptations, I thought meet to give a Touch, and but a Touch, to take them out of their Way: As Mr. Fenner hath done more fully in the Preface to his Hidden Manna, on this last point, to which I refer you. I

only add this.

The Will of Man in its very Dominion doth bear God's Image. It is a felf-determining Power, though it be biaffed by Habits, and needs a Guide. As the Heart and Vital Spirits by which it afteth, are to the rest of the Body, fo is it to the Soul. The Light of Nature hath taught all the World to carry the Guilt of every Crime to the Will of Man, and there to leave it. Upon this all Laws and Judgments are grounded. From Ignorance and intellectual Weakness, Men commonly fetch Excuses for their Faults; but from the Will they are aggravated. If we think it strange that Man's Will should be the first Cause, so much as of a sinful Mode, and anfiver all occurring Objections: it may fuffice that we are certain the Holy Majesty is not the Author of Sin; and he is able to make all this as plain as the Sun, and eafily answer all these vain Excuses, though we should be unable. And if we be much ignorant of the Frame and Motions of our own Souls, and especially of that high felf-determining Principle, free-Will, the great Spring of our Actions, and the curious Engine by which God doth

doth fapientially govern the World, it is no wonder, confidering that the Soul can know it felf but by Reflection, and God gave us a Soul to use, rather than to know it felf; and to know its Qualities and Operations, rather than its Effence.

The five and twentieth Excuse. No Man can be saved, nor avoid any Sin, nor believe in Christ, but those whom God bath predestinated thereto. I was under an irreversible Sentence before I was born: and therefore I do nothing but what I was predestinated to do; and if God decreed not to save me.

bow could I help it ?

Anfiv. 1. God's Judgments are more plain, but his Decrees or secret Purposes are mysterious: And to darken Certainties, by having recourse to Points obscure, is no part of Christian Wisdom. God told you your Duty in his Word, and on what Terms you must be judged to Life or Death; hither should you have recourse for Direction, and not to the unsearchable Mysteries of his Mind.

2. God decreeth not to condemn any but for Sin. Sin, I fay, is the Cause of that Condemnation, though not

of his Decree.

3. God's Decrees are Acts Immanent in himself, and make no change on you, and therefore do not necessitate you to sin, any more than his Fore-knowledg doth. For both cause only a necessity of Consequence, which is Logical, as the Divines on both sides do confess. And therefore this no more cansed you to sin, than if there had been no such Decree. And it's a Doubt whether that Decree be not negative; a willing Suspending of the Divine Will, as to evil; or at most a Purpose to permit it.

The fix and twentieth Excuse. If it be no more, yet doth it make my Perdition unavoidable; for even God's Fore-knowledg doth so; for if he foreknow it, all the World cannot

binder it from coming to pass.

Ansip. Must God either be ignorant of what you will do, or else be the Cause of it? If you foreknow

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that the Sun will rife to morrow, that doth not cause to rife. If you foreknow that one Man will murder another, you are not the Cause of it by foreknowing it. So is it here.

The seven and twentieth Excuse. God might have bin-

dred my Sin and Damnation if he would.

Anfw. And will you wilfully fin, and think to escape because God doth not hinder you? The Prince that makes a Law against Murder; could lock you up, and keep you from being a Murderer. But are you excufable if he do not? We are certain that God could have hindered all the Sin and Death, and Consusion, and Misery that is in the Word: and we are as certain that he doth not hinder it (but by forbidding it, and giving Men means against it:) and we are certain that he is Just, and Good, and Wise in all, and not bound to hinder it: And what his Reasons are, you may better know hereaster: In the mean time, you had been better have looked to your own Duty.

The eight and twentieth Excuse. How could I be faved if Christ did not die for me? He died but for his Elect

and none could be faved without his Death.

Aus. He did die for you, and for more than his Elech, though he absolutely purposed only their Salvation. Your Sins crucified him, and your Debt lay upon him; and he so tar ransomed you, that nothing but your wilful Refusal of the Benefits could have condemned you.

The nine and twentieth Excuse. It was Adam's Sin that brought me into this Depravedness of Will, which I can

neither cure, nor could prevent.

no more convey that to us which he cast away, than a Nobleman that is a Traitor, can convey his lost Inheri-

tance or Honours to his Son.

2. You perish not only for your Original Sin, but for rejecting the recovering Mercy of the Redeemer: you might have had Christ and Life in him for the accepting.

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Answ. 1. A merciful Judg will hang a Man for a Fault against Man: By proportion then what is due for Sin against God?

2. All the Death and Calamiry which you fee in the World, comes from the Anger of this merciful God: Why then may not future Mifery come from it?

3. God knoweth his own Mercy better than you do;

and he hath told you how far it shall extend.

4. He is infinitely merciful; but it is to the Heirs of Mercy, not to the final Rejecters of his Mercy.

5. Hath not God been merciful to thee in bearing with thee so long, and offering thee Grace in the Blood of Christ, till thou didst wilfully reject it? Thou will confess to thy everlashing Wo that God was merciful; had he not been so merciful, thou wouldst not have been so miserable for rejecting it.

The five and thirtieth Excuse. I would not fo torment

mine Enemy my self.

Answ. No reason you should. Is it all one to wrong you, and to wrong the God of Heaven? God is the only Judg of his own Wrongs.

The fixth and thirtieth Excuse. All Men are Signers ;

and I was but a Sinner.

Anfin. All were not impenitent, unbelieving, rebellious Sinners, and therefore all are not unpardoned, condemned Sinners. All did not live after the Flesh, and refuse to the last to be converted as you did. God will teach you better to difference between Sinners and Sinners.

The seven and thirtieth Excuse. But if Christ bave satisfied for my Sins, and died for me, then how can I justly suffer for the same Sins? will God punish one Sin

twice ?

Answ. 1. Christ suffered for Man in the Nature of Man; but not in your Person, nor you in him. It was not you that provided the Price, but God himself: Christ was not Man's Delegate in satisfying, and therefore received not his Instructions from us, nor aid.

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it on our Terms, but his own. It was not the faue thing which the Law threatned, that Christ underweat: for that was the Damnation of the Sinner himself, and not the Suffering of another for him; it cannot therefore be yours but on Christ's own Terms. He died for thy Sin, but with this intent, that for all that if thou refuse him, thou shalt die thy self. It is therefore no wrong to thee to die, for it was not thou that diedst before, and Christ will take it for no wrong to him: for be will judg thee to that Death. It is for refusing a Christ that died for thee, that thou must perish for over.

The eight and thirtieth Excuse. But I did not resuse Christ. Ibelieved and trusted in him to the last; and repented of my Sins, though I sometime was overtaken with

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Answ. Had this been true, thy Sin would not have condemned thee. But there is no mocking God. He will shew thee then thy naked Heart, and convince thousands that thought they believed and repented, that indeed they did not. By thy Works also will this be discovered, that is, by the main bent and scope of thy Life, as Mat. 25. throughout, and Jam. 2.

The nine and thirtieth Excuse. I did many good Works; and I hope God will set those against my evil

Works.

Anjar. Thy good Works were thy Sins, because indeed they were not good, being not done in sincerity of Heart for God. The best Man's Works have some infirmity, which nothing can cleanse but the Blood of Christ, which thou hast made light of, and therefore hast no part in. If all thy Life had been spent in perfect Works except one day, they would not make satisfaction for the Sins of that Day. For they are but part of thy Duty. Wo to him that hath no better a Saviour at Judgment, than his own good Works.

The fortieth Excuse. I lived in Poverty and Misery on Earth, and therefore I hope I have had my Sufferinghere, and shall not suffer in this World and another too.

1. By that Rule all poor Men and Murderers, and Thieves that are tormented and hanged, should be saved. But as Godliness hath the Promise of this Life and that to come, fo Impenitency and Wickedness hath

the Threatning of this Life and that to come.

2. The Devils and the damped have suffered much more than you already; and yet they are never the nearer a Deliverance. When thou hast suffered ten thousand Years, thy Pain will be never the nearer an end. How then can a little Misery on Earth prevent it? Alas, poor Soul, these are but the Forerasts and Beginnings of thy Sorrow. Nothing but Pardon through the Blood of Christ could have prevented thy Condemnation; and that thou rejectedit by Infidelity and Impenitency. His Sufferings would have faved thee, if thou hadft not refused him; but all thy own Sufferings will yield thee no Relief.

So much for the answering of the vain Excuses which poor Sinners are ready to make for themselves; wherein I have been so large, as that this part I confess is disproportionable to the rest: but it was for these two

Reasons.

1. That poor careless Souls might see the Vanity of fuch Defences; and confider if fuch a Worm as I can easily confute them, how easily and how terribly will

they be all answered by their Judg?

2. I did it the rather, that godly Christians might the better understand how to deal with these vain Excuses when they meet with them: which will be daily, if they deal with Men in this fad Condition.

X. We have done with that part of the Judgment which confifteth in the Exploration or Trial of the Cause: we now come to that which is the Conclusion and Confummation of all; and that is, to shew you what the Sentence will be, and on whom.

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an m And for this, we must go strait to the Word of God for our Light, it being impossible for any Man to have any particular Knowledg of it, if Christ had not there revealed it unto us. Indeed almost all the World do acknowledg a Life after this, where it shall go well with the Good, and ill with the bad. But who shall be then accounted rightious, and who unrightious, and on what Terms and Grounds, by whom they shall be judged, and to what Condition, they know not.

The Sentence in Judgment will be, 1. Either on those that never had Means to know Christ. 2. Or

on those that had.

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1. For the former, as it less concerneth us to enquire of their Case, so it is more obscurely revealed to us in the Scripture. It is certain that they shall be judged according to their Use of the Means which they had, Rom. 2. 11, 12, 13, 14, 15, 16. and the Talents which they received, Mat.25. But that it ever falleth out that he that hath but the one Talent of natural Helps, doth improve it to Salvation; or that ever they who knew not Christ, are justified and saved without that Knowledg, (being at Age and Use of Reason) I find not in the Scriptures. I find indeed that [as many as have finned without Law, shall also perish without Law: and as many as have finned in the Law, shall be judged by the Law, Rom. 2.12. but not that any are justified by the Works of Nature, such as are here said to be without Law. I find also, that They have the Work of the Law written in their Hearts, their Conscience also bearing witness, and their Thoughts the mean while accusing. or else excusing one another, in the Day when God shall judg the Secrets of Men by Jesus Christ, according to the Gospel] Rom. 2. 15, 16. And I believe it is a just Excuse, and not an unjust which is here meant. But it will be but an Excuse so far as they were guiltless: and that will be but in tanto, and not in toto, in part only; and so not a full Justification. A Heathen's Conscience may excuse him from those Sins which he was

never guilty of; but not from all. But no more of

2. The Case of those that have had the Gospel, is more plainly opened to us in God's Word. Their Sentence is opened in many Places of Scripture, but most fully in Matth. 25. whence we will now collect it.

There we find that Jesus Christ the Redeemer, as King of the World, shall six in Judgment on all Men at the last; and shall separate them one from another, as a Shepherd divideth the Sheep from the Goats, and so shall pass the final Sentence. This Sentence is twofold, according to the different Condition of them that are judged. To them on the right Hand, there is a Sentence of Justification, and Adjudication to everlasting Glory: To them on the less Hand, there is a Sentence of Condemnation to everlasting Punishment.

The Sentence on each of these containeth both the State which they are judged to, and the Reason or Cause of the Judgment to that State. For as God will not judg any to Life or Death without just Cause, so he will publish this Cause in his Sentence, as it is the manner of Judges to do. If you say, Christ will not use a Voice; let it satisfy, that though we know not the manner, yet if he do it but by mental Discovery, as he shews Men what shall everlastingly befal them, so he will shew them why it shall so befal them.

1. The Sentence on them on the right Hand, will contain, 1. Their Justification and Adjudication to Blessedness, and that both as generally denominated, and as particularly determined and described. 2. And the

Cause of this Judgment.

1. In general they shall be pronounced Bleffed. Satan would have had them cursed and miserable: the Law did curse them to Misery; many a fearful Thought hath possessed their own Breasts, lest they should prove at last accursed and miserable: but now they

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hear the contrary from their Judg. All the Promiles in the Gospel could not perfectly overcome those their Fears; all the comfortable Words of the Ministers of the Gospel could not perfectly subdue them; all the tender Mercies of God in Christ did not perfectly subdue them; but now they are vanquished all for ever. He that once had heard his Redeemer in Judgment call him blessed, will never fear being cursed more. For he that Christ blesseth, shall be blessed indeed.

The Description of their Blessedness followeth. Come inherit the Kingdom prepared for you from the Foundation of the World. And also they are called Bleffed of the Father. Here is the Fountain of their Bleffedness. the Father; and the State of their Bleffedness in being the Father's: for I suppose they are called the Bleffed if the Father, both because the Father blesseth them, that is, makes them Happy, and because these blessed Ones are the Father's own. And fo Christ will publish it to the World in Judgment, that he came to glorify the Father, and will proclaim him the principal Efficient, and ultimate End of his Work of Redemption, and the Bleffedness of his Saints; and that himself is (as Mediaror ) but the Way to the Father. It is the Father that prepared the Kingdom for them, and from the Foundation of the World prepared it; both for [them] as chosen ones. and for them as future Believers and righteous Ones. It is called a Kingdom, partly in respect to God the King. in whose Glory we shall partake in our Places; and partly metaphorically, from the Dignity of our Condition. For so it is that our selves are said to be made Kings, Rev. 1. 6. and c. 1. 1 Pet. 2. 9. and not that we are properly Kings; for then we must have Subices who must be governed by us.

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Thus we see their Blessedness in the Fountain, End and State of Dignity. As to the receptive Act on their Part, it is expressed by two Words; one signifying their first Entrance on it, Come: the other their Possible, Inherit: That is, possess as given by the Fa-

ther, and Redeemed by the Son, and hold it in this Tenure for every many of the land that has

The true Believer was convinced in this Life, that indeed there was no true Bleffedness, but this Enjoyment of God in the Kingdom of Heaven. The Lord revealed this to his Heart by his Word and Spirit: And therefore he contemned the seeming Happiness on Earth, and laid up for himself a Treasure in Heaven, and made him Friends with the Mammon of Unrighteousness, and ventured all his Hope in this Vessel. And now he findeth the Wildom of that Choice in a rich Return. God made him fo wife a Merchant as to fell all for this Pearl of greatest Price: and therefore now he shall find the Gain. As there is no other true Happiness but God in Glory; so is there nothing more futable and welcome to the true Believer. O how welcome will the Face of that God be, whom he loved, fought, longed and waited for! How welcome will that Kingdom be which he lived in hope of, which he parted with all for, and suffered for in the Flesh! How glad will he be to fee the bleffed Face of his Redeemer, who by his manifold Grace hath brought him unto this! I leave the believing Soul to think of it, and to make it the daily matter of his delightful Meditation; what an unconceivable Joy in one Moment, will this Sentence of Christ will fill his Soul with? Undoubtedly it is now quite past our Comprehension; though our imperfed Forethoughts of it may well make our Lives a

continual Feast. Were it but our Justification from the Accusations of Saran, who would have us condemned either as Sinners in general, or as impenitent, unbelieving Rebels, against him that redeemed us, in special, it would life up the Heads of the Saints in that Day: After all the Fears of our own Hearts, and the flanderous Accusations of Saran and the World, That we were either impenitent Infidels or Hypocrites, Christ will then justify us cribed and pronounce us righteous. So much for the Condition preffed to mich they are judged. 2. The

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2. The Reason or Cause of this Justification of the Saints, is given us both, 1. In a general Denomination. and 2. In a particular Description. I. In general. it is because they were righteous, as is evident, Mat. 25. 46. The Righteous hall go into Life everlating. And indeed it is the Buliness of every just Judg to justify the Righteous, and condemn the Unrighteous. And shall not the Judg of all the Earth judg righteoully? Gen. 18. 24. God makes Men righteous before he judges them fo: and judgeth them righteous because they are

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fo. He that abominateth that Man who faith to the Righteous, Thou art wicked; or to the Wicked. Thou are righteous; who justifieth the Wicked and condemneth the Rightcous, will certainly never do fo himfelf.

Indeed he will justify them that are Sinners, but not against the Accusation that they are Sinners, but against the Accusation, that they are guilty of Punishment for Sin: but that is, because he first made them just; and so justifiable, by pardoning their Sin, through the Blood of Christ.

And it's true also, that he will justify those that were wicked; but not those that are wicked: but Judgment findeth them as Death leaveth them; and he will not take them for wicked, that are fanctified and

is cleansed of their former Wickedness. So that Christ y will first pardon them before he justify them against the ır Charge of being Sinners in general; and he will first a give Men Faith, Repentance and new Obedience, before he will justify them against the Charge of being of impenitent, Infidels or Hypocrites, and confequently 10 inpardoned, and doubly guilty of Damnation. 5, ft wofold Righteousness he will first give Men, and so e constitute them just, before he will declare it, and fen-

is leace them juft. 2. The Reason of the Sentence, particularly decribed, is from their Faith and Love to Christ, express d in their Obedience, Self-denial, and forfaking all

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all for him. For I was bungry and ye fed me; I was thirfly and ye gave me daink; I was a Stranger and ye took mein; naked and ye clothed me: I was fick and ye visited me: I was in Prison and ye came to me. Verily I say unto you, inasmuch as ye have done it to one of the least of

these my Brethren, ye have done it unto me, Mat. 25. 25 to 41. Here is, 1. The causal Conjuction for. 2. And the Cause or Reason it self.

Concerning both which, observe. I. How it is that Man's Obedience and Self-denial is the Reason and Cause of his Justification. 2. Why it is that God will have the Reason or Cause thus declared in the Sen-

tence. For the first, observe that it's one thing to give a Reason of the Sentence, and another thing to expres

the Cause of the Benefit given us by the Promise, and judged to us by the Sentence. Man's Obedience was no proper Cause why God did in this Life give Pardon of Sin to us, or a Right to Glory, much less of his giving Christ to die for us. And therefore as to our constirutive Justification at our Conversion, we must not fay or think that God doth justify us, for, or because of any Works of our Obedience, legal or evangelical. But when God hath so justified us, when he comes to give a Reason of his Sentence in Judgment, he may and will fetch that Reason partly from our Obedi-

ence, or our Performance of the Conditions of the new Covenant. For as in this Life, we had a Righteoufness consisting in free Pardon of all Sin through the Blood of Christ, and a Righteousness consisting in our

personal Performance of the Conditions of the Promife, which giveth that Pardon and continueth it to us! fo at Judgment we shall accordingly be justified. And as our evangelical personal Righteousness, commonly called inherent, was at first only in our Faith and Repentance, and Disposition to obey, but afterward in our

actual fincere Obedience, in which Senfe we are conftiturively justified or made righteons here by our Works, in James his sense, James 2.24. so accordingly a double Reason will be assigned of our semential Justification; one from our Pardon by Christ's Blood and Merits, which will prove our Right to Impunity and to Glory; the other from our own Faith and holy Obedience, which will prove our Right to that Pardon through Christ, and to the free Gift of a Right to Glory; and so this last is to be pleaded in Subordination to the former. For Christ is become the Author of eternal Salvation to all them that obey him, Heb. 5.9. He therefore that will be saved, must have a Christ to save him

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fore that will be faved, must have a Christ to save him as the Author, and an Obedience to that Christ as the Condition of that Salvation; and confequently both must be declared in the Judgment. The Reason why the Judg doth mention our good Works rather than our believing, may be because those holy self-denying Expressions of Faith and Love to Christ do contain or certainly imply Faith in them, as the Life of the Tree is in the Fruit : but Faith doth contain our Works of Obedience but only as their The Works also are a Part of the personal Righteousness which is to be enquired after, that is, we shall not be judged righteous, meerly because we have believed, but also because we have added to our Faith Vertue, and have improved our Talents, and have loved Christ to the hazard of all for his sake. For it is not only or principally for the Goodness of the Work confidered in it felf, or the Good that is done by it to the Poor; but it is as these Works did express our Faith and Love to Christ by doing him the most costly and hazardous Service; that by Faith we could fee

2. The Reasons why Christ will so publickly declare the personal Righteousness of Men, to be the Reason or Cause of his justifying Sentence, is because

Christ in a poor Beggar or a Prisoner, and could love

Christ in these better than our worldly Goods or Liber-

ties, which we must part with, or hazard by the Works

that are here mentioned.

it is the Bufiness of that Day, not only to glorify God's meer Love and Mercy, but eminently to glorify his remunerative Justice; and not only to express his Love to the Elect, as such, but to express his Love to them as faithful and obedient, and fuch as have denied all for Chrift, and loved God above all; and to shew his Justice to Men, and Faithfulness in fulfilling all his Promises, and also his Holiness, in the high Estimation of the Holiness of his People. I shall express this in the Words of a Learned Divine (Dr. Twifs against Mr. Cotton, pag. 40.) Was there no more in God's Intention when be elected some, than the Manifestation of the Riches of his glorious Grace? Did not God purpose also to manifest the Glory of his remunerative Justice? Is it not undeniable that God will bestow Salvation on all bis Elect. Cof ripe Years ) by way of Remard, and Crown of Richteoufness, which God the righteous Judg will give ? 2 Tim. 4. 2 Theff. 1. It is great pity this is not considered, as usually it is not, especially for the momentous Consequence thereof in my Judgment. So tar he.

So much of the Sentence of Justification which shall be passed by Christ at Judgment upon the Righ-

reous.

2. We are next to confider of the Sentence of Condemnation which shall then by Christ be passed on the Unrighteous. Which is delivered to us by Christ, Mat. 25. in the same Order as the former.

The Seprence containeth, 1. The Condemnation it

felf. 2. The Reason or Cause of it.

The Condemnation expresses the Misery which they are judged to. 1. Generally in the Denomination, Cursed. 2. Particularly by Description of their

curfed State.

To be cwfed, is to be a People definated and adjudged to utter Unhappiness, to all kind of Mifery without remedy.

2. heir curfed Condition is described in the next tords, Depart from me into everlasting Fire prepared for the icond his Angels.

1. Depart : From whom ? from the God that made them in his Image; from the Redeemer that bought them by the Price of his Blood, and offered to fave them freely, for all their Unworthiness, and many a time intreated them to accept his Offer, that their Souls might live: From the Holy Ghoft, the Sanctifier and Comforter of the Faithful, who strove with their Hearts, rill they quenched and expelled him. O fad Departing! who would not then choose rather to dipart from all the Friends he had in the World, and from any thing imaginable; from his Life, from himfelf, if it were possible, than from Christ? Depart: from what? why from the Presence of the Judg, from all farther Hopes of Salvacion for ever, from all possibility of ever being faved, and living in the joyful Inheritance of the Righteous. Depart: Nor from God's Ellential Presence, for that will be with them to their everlafling Milery, but from the Presence of his Grace in that Measure as they enjoyed it. Depart: Not from your fleshly Pleasures, and Honours, and Profits of the World; these were all gone and past already; and there was no farther need to bid them depart from these: Houses and Lands were gone. Mirth and Recreations were gone. Their fweet Morfels and Cups All the Honour that Men could give were gone. them was gone before they were fet at Christ's Bar to be judged. But from all Expectations of ever enjoying these again, or ever tasting their former Delights; from these they must depart: not from their Sin, for that will go with them; but the Liberty of committing that part of it which was sweet to them, as Gluttony, Drunkenness, Whoredom, Idleness, and all Volupruousness; from these they must depart. But this is confequential; it is Christ and the Possibility of Salvation, that they are sentenced to depart from.

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But whither must they depart? 1. Into Fire. 2. Into that Fire which was prepared for the Devil and his

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Angels. 3. Into everlafting Fire.

1. Not into a purifying, but a torminting Fire. Whether elementary or not; whether properly or metaphorically called Fire, let us not vainly trouble our felves to enquire. It is enough to know, that as Fire is one of the most grievous Tormentors of the Flesh, so grievous will be those infernal Torments to the whole Man, Soul and Body; such as is most fitly represented to us under the Notion of Fire, and of Burning. It is easy for a secure unbelieving Soul to read and hear of it; but Wo and ten thousand Woes to them that must endure it! In this Life they had their good things, when it went harder as to the Flesh with better Men; but now they are tormented, when the Godly are comforted, as Luke 16.25.

2. But why is it called a Fire prepared for the Devil and bis Angels? 1. What is this Devil that hath Angels? 2. Who are his Angels? 3. When was it prepared for them? 4. Was it not also prepared for wicked Men?

To these in order.

t. It feems by many Passages in Scripture, that there is an Order among Spirits both good and bad; and that there is one Devil that is the Prince over the rest.

2. It feems therefore that it's the rest of the evil Spirits, that are called bis Angels. And some think that the Wicked who served him in this Life, shall be numbred with his Angels in the Life to come. Indeed the Aposlic calls him the God of this World, 2 Cor. 4. 4. as is ordinarily judged by Expositors; and the Prince of the Power of the Air, the Spirit that now worketh in the Children of Dischedience, Eph. 2. 2. And he calleth sales seducing Teachers the Ministers of Satan, 2 Cor. 11. 15. But that wicked Men are here meant as part of his Angels, is not clear.

3. If it be the Preparation of God's Purpose that is here meant, then it was from Eternity: but if it be any Commination of God as Ruler of the Angels, then was this Fire prepared for them conditionally, from

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4. It feems that the Reason why here is no mention of preparing Hell-fire for the Wicked, but only for the Devils, is not because indeed it was not prepared also for the Wicked; but to note that it is the Torment which was susself prepared for, or affigned to the Devils, thereby shewing the greatness of the Misery of the Wicked, that the Devil and his Angels must be their Companions: Though some think, as is said before, that the Reason why wicked Men are not mentioned here, is, because they are part of the Angels of the Devil, and so included. And some think it is purposely to manifest God's general Love to Mankind, that prepared not Hell for them, but they cast themselves into the Hell prepared for the Devils. But the first seems to be the true sense.

And how apparently Righteous are the Judgments of the Lord! that those Men who would here entertain the Devil into their Hearts and daily Familiarity, should be then entertained by him into his Place of Torments, and there remain for ever in his Society? Though few entertained him into visible Familiarity with their Bodies as Witches do, who so make him their Familiar: yet all wicked Men do entertain him into more full and conflant Familiarity with their Souls than these Witches do with their Bodies; how familiar is he in Thoughts, to fill them with Vanity, Luft or Revenge! How familiar is he in their Hearts, to fill them with Covetousness, Malice, Pride, or the like Evils! and to banish all Thoughts of returning to God, and to quench every Motion that tendeth to their Recovery r' How familiar is he with them, even when they feem to be worshipping God in the publick Assemblies, stealing the Word out of their Hearts, filling them with vain and wandring Thoughts, blinding their Minds that they cannot understand the plainest words that we are able to speak to them, and filling, them with a proud

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Rebellion against the Direction of their Teachers, and an obstinate Refusal to be ruled by them, be the Matter never so necessary to their own Salvation? How familiar are these evil Spirits in their Houses, filling them with Ignorance, Worldliness and Ungodliness, and turning out God's Service, fo that they do not pray together once in a Day, or perhaps at all! How familiarly doth Saran use their Tongues, in Cursing, Swearing, Lying, Ribaldry, Backbiring or Slandring! And is it not just with God to make these Fiends their Familiars in Torment, with whom they entertained such Familiarity in Sin? As Christ with all the blessed Angels and Saints will make but one Kingdom or Family, and shall live altogether in perpetual Delights; so the Devil and all his hellish Angels and wicked Men shall make but one Houshold, and shall live alrogether in perpetual Misery. O poor Signers, you are not troubled now at his Presence and Power in your Hearts! but will you not then be troubled at his Presence and tormenting Power? As long as you do not see him, let him do what he will with you, it grieves you little or nothing at all; but what will you fay when you must see him, and abide with him for ever? O Sirs, his Name is tafily heard, but his Company will be terrible to the floutest Heart alive. He sheweth you'a smiling Face when he tempteth you, but he hath a grimmer Face to thew you, when Temptations have conquered you. and Torments must succeed. As those that write of Witches, fay, he appeareth at first to them in some comely tempting Shape, till he have them fast tied to him; and then he beats them, and affrights them, and feldom appears to them but in some ugly Hew. Believe it, poor Sinners, you do not hear or fee the worst of him, when you are merry about your finful Pleafures, and rejoicing in your Hopes of the Commodities or Preferments of the World: he hath another kind of Voice which you must hear, and another Face to shew you, that will make you know a little better

better whom you had to do with! You would be afraid now to meet him in the Dark : what will you be to live with him in everlasting Darkness? Then you will know who it was that you entertained and obeyed, and

plaid with in your Sins.

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3. And as the Text tells us, that it is a Fire prepared for the Devil and his Angels: So it telleth us, that it is an everlasting Fire. It had a Beginning, but it shall have no End. If these Wretches would have chosen the Service of God, they would have met with no Difficulty or Trouble, but what would have had a speedy End. Poverty and Injuries would have had an End: Scorns and Abuses would have had an End: Fasting, Humiliation, Sorrow for Sin, watching and fighting against our spiritual Enemies, would all have had an End. Bur to avoid these, they chose that Ease, that Pleasure, which hath brought them to that Tormene which never will have end. I have faid fo much of these things already in my Book called the Saints Rest. that I will now fay but this much. It is one of the Wonders of the World, how Men that do believe, or think they do believe this Word of Chrift to be true, that the Wicked Shall go into everlafting Fire, can yer venture on Sin fo boldly, and live in it fo fearlefly, or fleep quietly till they are out of this unspeakable Danger! Only the commonness of it, and the known Wickedness of Man's Heart, doth make this less wonderful. And were there nothing elfe to convince us that Sinners are mad and dead as to spiritual Things, this were enough; that ever the greatest Pleasures or Profits of the World, or the most enticing Baits that the Devil can offer them, should once prevail with them to forget these endless things, and draw them to reject an everlasting Glory, and cast themselves desperately into everlasting Fire: Yex, and all this under daily Warnings and Instructions; and when it's told them beforehand by the God of Truth himself! For the Lord's fake, Sirs, and for your Souls fakes, if you

eare not what Ministers say, or what such as I say, yet will you foberly read now and then this 25th Chapter of Matthew, and regard what is told you by him that must be your Judg! and now and then bethink your felves foberly, whether these are Matters for wise Men to make light of; and what it is to be everlastingly in

Heaven, or in Hell-fire.

2. We have seen what is the Penalty contained in the Sentence against the Ungodly: The next thing that the Text directs us to, is the Cause or Reason of the Sentence, ver. 42. For I was hungry, and ye gave me no Mat, &c. The Reason is not given expresly, either for their Sin against the Law of Works, that is, because they were Sinners, and not perfectly innocent; nor yet from their Unbelief, which is the great Sin against the Law of Grace. But it is given from their not expressing their Faith and Love to Christ in Works of Mercy and Self-denial. And why is this 607

I. We must not suppose that these Words of Christ do express the whole judicial Process in every Point; but the chief Parts. It is supposed that all Men are convicted of being Sinners against the perfect Law of the Creator, and that they are guilty of Death for that Sin; and that there is no way but by Christ to obtain Deliverance. But because all this must be acknow. ledged by the Righteous themselves, as well as by the Wicked; therefore Christ doth not mention this but that only which is the turning Point or Caufe in the Judgment. For it is not all Sinners that shall be finally condemned, but all impenitent, unbelieving Sinners, who have rebelled finally against their Bedeemer.

2. And the Reason why Faith it self is not expressed, B. r. Because it is clearly implied, and so is Love to Christ as Redeemer; in that they should have relieved While himself in his Members: That is, as it's expressed, Mat. 10.42. they should have received a Prophet in the

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Name of a Prophet, and a Disciple in the Name of a Disciple; all should be done for Christ's sake, which could not be, unless they believed in him, and loved him.

2. Also because that the bare Act of Believing is not all that Christ requireth to a Man's final Justification and Salvation; but holy self-denying Obedience must be added. And therefore this is given as the Reason of their Condemnation that they did not so obey.

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We must observe also, that Christ here puttern the special for the general; that is, one way of self-denying obedience and Expression of Love, instead of such obedience in general. For all Men have not Ability to relieve those in misery, being perhaps some of them poor themselves. But all have that Love and Self-denial, which will some way express it self. And all have Hearts and a Disposition to do thus, if they had Ability; without such a Disposition none can be saved.

It is the fond Conceit of some, that if they have any Love to the Godly, or wish them well, it is enough to prove them happy. But Christ here purposely lets us know that whoever doth not love him at so high a rate, as that he can part with his Substance or any thing in the World, to those Uses which he shall require them, even to relieve his Servants in want and Sufferings for the Masker's sake, that Man is none of Christ's Disciple, nor will be owned by him at the last.

XI. The next Point that we come to, is to flew you

the Properties of this Sentence at Judgment.

when Man had broken the Law of his Creator are the first, he was liable to the Sentence of Death, and God presently sat in Judgment on him, and sentenced him to some part of the Punishment which he had deserved; but upon the Interposition of the Son, he before the rest, resolved on a Way that might rend to his Recovery; and Death is due yer to every Sinner for every Sin which he commits, till a Pardon do acquire

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Jim. Bur this Sentence which will pass on Sinners at the last Judgment, doth much differ from that

which was paffed on the first Sin, or which is due according to the Law of Works alone. For,

1. As to the Penalty, called the Pain of Loss, the first Judgment did deprive Man of the Favour of his Creator, but the second will deprive him of the Favour both of the Creator and Redeemer: the first Judgment deprived him of the Benefits of Innocency; the second deprives him of the Benefits of Redemption, the loss of his hopes and possibility of Pardon, of the Spirit, of Justification and Adoption, and of the Benefits which conditionally were promised and effered him; these are the Punishments of the last Judgment, which the Law of Works did never threaten to the first Man, or to any, as it stood alone.

Also the loss of Glory as recovered, is the proper Penalty of the violated Law of Grace, which is more than the first loss. As if a Man should lose his Purse the second time, when another hath once found it for him; or rather as if a Traitor redeemed by another, and having his Life and Honours offered him, if he will thankfully accept it and come in, should by his Refusal and Obstinacy, lose this recovered Life, which is offered him; which is an Addition to his former

Penalty.

Befides that the higher Degree of Glory will be loft which Christ would bestow on him, more than was lost at first. The very Work of the Saints in Heaven, will to praise and glorify him that redeemed them, and the Pather in him; which would not have been the Work of Man, if he had been innocent.

a. As to the Pain of Sense, the last Judgment by the Redeemer will sentence them to a far forer Punishment than would have befall them, if no Saviour had been offered them, Htb. 10.29. The Conscience of Adam if he had not been redeemed, would never have tormented him for rejecting a Redeemer, nor for refusing

Sinfufing or abufing his gracious Offers, and his Mercies ; that . nor for the forfeiting of a recovered Happiness; nor for refusing of the easy Terms of the Gospel, which would have given him Christ and Salvation for the acthe cepting; nor for neglecting any Means that tended to his Recovery: no nor for refusing Repentance unto Life, our nor for disobeying a Redeemer that bought him by his lent Blood. As all these are the Penalties of the Refcdeemer's Law and Judgment, so is it a sorer Penalty than ion, Conscience would have inflicted meerly for not being of perfectly innocent: and they will be far foarer Gripings the red

and Gnawings of the never-dying Worm for the abuse of these Talents, than if we had been never trusted with any after our first Forseiture. Yea and God himself will accordingly proportion his Punishments. So that you see that privatively and positively, or as to their Loss and their Feeling, the Redeemer will pass on them a heavier Doom than the Creator did, or would have done according to the first Law to perfect

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3. Another Property of the Judgment of Christ is, that it will be final, perimptory, and excluding all farther Hopes or Possibilities of a Remedy. So was not the first Judgment of the Creator upon faln Man. Though the Law of pure Nature knew no Remedy, nor gave Man any Hope of a Redeemer, yet did it not exclude a Remedy, nor put in any Bar against one; but God was free to recover his Creature if he pleased. But in the Law of Grace he hath resolved, that there shall be no more Sacristice for Sin, but a fearful looking for fludgment and Fire which shall devour the Adversary, Heb. 10. 26, 27. and that the Fire shall be everlasting, the Worm shall not die, and the Fire shall not

be quenched, Mat. 25. ult. Mat. 13. 42, 50. John 5. 27. Mat. 5. 26. Mat. 3. 12. and Luke 3. 17. Mark 9. 43, 44, 45, 46, 48. He that now breaketh that pure Law that requireth perfect Innocency, (as we have all

done) may fly to the Promise of Grace in Christ, and

( 80, ) appeal to the Law of Liberty or Deliverance to be judged by that. But he that falls under the Penalty of that Law which should have faved him, as all final Unbelievers and impenitent ungodly Persons do, hatha no other to appeal to. Christ would have been a Sanctuary and Refuge to thee from the Law of Works. hadft thou but come in to him : But who shall be a Refuge to thee from the Wrath of Christ? The Gospel would have freed thee from the Curse of the Law of Works, if thou hadft but believed and obeyed it: Bue what shall free thee from the Condemnation of the Gofpel? Had there no Accusation lain against thee, but that thou wast in general a Sinner; that is, that thou wast not perfectly innocent, Christ would have answered that Charge by his Blood. But seeing thou art also guilty of those special Sins which he never shed his Blood for, who shall deliver thee from that Accusarion? When Chrift gave himself a Ransom for Sinners, it was with this Refolution both in the Father and himfelf, that none should ever be pardoned, justified or faved by that Ransom, that did not in the time of this Life sincerely return to God by Faith in the Redeemer, and live in fincere obedience to him, and perfevering herein. So that he plainly excepted final Infidelity, Impenitency and Rebellion from Pardon: He. never died for the final Non-performance of the Conditions of the New Covenant. So that his Judgment for these will be peremptory and remediless. If you say, Why cannot God find out a Remedy for this Sin, as well as he did for the first ? I say, God cannot lie, Tit. 1. 2. He must be true and faithful, as necessarily as he must be God, because of the absolute Perfection of his Nature; and he hath faid and resolved, that there shall be no more Remedy.

Many other Properties of God's Judgment generalthere are, as that Righteouineis, Impartiality, Inflexibility, and the like, which because I would not make my Discourse too long, I will pass over, contensing my

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felf with the mention of these which are proper to the Judgment of the Redeemer according to his own Laws in special.

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XII. The twelfth and last thing which I promised to unfold, is, The Execution of this Judgment: Here I should shew you both the Certainty of the Execution, and by whom it will be, and how: but having done all this already in the third Part of the foresaid Book of Rest, I shall now only give this brief Touch of it.

No sooner is the dreadful Sentence past, Go ye curfed into everlafting Fire, but away they must be gone: There is no delay, much less any Reprieve to be expected; and yet much less is there any hope of an Escape. If the Judg once fay, Take him Jailor; and if Christ fay, Take him Devils, you that ruled and decrived him, now torment bin : all the World cannot rescue one such Soul. It will be in vain to look about for help. Alas, there is none but Christ can help you; and he will not, because you refused his help: Nay, we may say, He cannot; nor for want of Power, but because he is True and Just. and therefore will make good that Word which you believed not. It is in vain then to cry to Hills to fall on you, and the Mountains to cover you from the Presence of him that sitteth on the Throne. It will be in vain now to repent, and wish you had not slighted your Salvation, nor fold it for a little Pleasure to your Flesh. It will be then in vain to cry, Lord, Lord, open to us; O spare us; O pity us; O do not cast us into these hideous Flames! Do not turn us among Devils! Do not torment thy redeemed ones in this Fire! All this will be then too late.

Poor Sinner, whoever thou art that readest or hearest these Lines, I beseech thee in Compassion to thy Soul, consider how searful the Case of that Man will be, that is newly doomed to the Everlassing Fire, and a haled to the Execution without Remedy! And what

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mad Men are those that now do no more to prevent such a Misery, when they might do it on such easy Terms, and now have so fair an Opportunity in their hands.

The time was when Repentance might have done thee good: but then all thy Repentings be in vain. Now while the Day of thy Visitation lasteth, hadst thou but a Heart to pray and cry for Mercy, in Faith and Fervency through Christ, thou mightest be heard. But then Praying and Crying will do no good, shouldst thou roar out in the Extremity of thy Horror and Amazement. and befeech the Lord Jefus but to forgive thee one Sin. or to fend thee on Earth once more, and to try thee once again in the Flesh, whether thou wouldst not love him, and lead a holy Life, it would be all in vain. Nay, shouldst thou beg but one Hour before you were cast into those Flames, it would not be heard; it would do thee no good. How earneftly did a deceased Gentleman, Luke 16. 24. beg of Abraham for one Drop of Water from the Tip of Lazarus's Finger to cool his Tongue, because he was tormented in the Flame: And what the better was he? He was fent to remember that he had his good things in this Life; and that Remembrance would torment him more. And do not wonder or think much at this, that Christ will not then be entreated by the Ungodly. You shall then have a Remember too from Christ or Conscience. foon ftop thy Mouth, and leave thee speechless, and Tay, Remember Man, that I did one Day fend thee a Meffage of Peace, and thou wouldst not bear it. I once did froop tobefeech thee toreturn, and thou wouldst not hear. I besought thee by the tender Mercies of God; I befought thee by all the Love that I had shewed thefe, by my boly Life, by my curfed Death, by the Riches of my Grace, by the Offers of my Glory; and I could not get thee to for fake the World, to deny the Fleth, to leave one beloved Sin for all this. I befought thee over and over again: I fent many a Minister to thee in my Name : I waited on thre many a Day, and Tear, and all would not do : their wouldst not consider, return and live: and

fuch now it is too late, thy Sentence is paft. and cannot be recalled: away from me thou Worker of Iniquity, Mat. 7. 22, 23.

erms, done Ah Sirs, what a Case then is the poor desperate rain. Sinner left in! How can I write this, or how can you that read or hear it, without trembling, once think of hou crthe Condition that such forlorn Wretches will be in! But When they look above them, and see the God that hath forsaken them, because they forsook him first; when non they look about them, and see the Saints on one hand nt, in, whom they despised, now sentenced unto Glory; and the Wicked on the other hand whom they accompaee nied and imitated, now judged with them to everlasting Misery: when they look below them, and see the Flames that they must abide in, even for evermore: and when the Devils begin to hale them to the Execution : O poor Souls! Now what would they give for a Christ, for a Promise, for a time of Repentance, for a Sermon of Mercy, which once they flept under, or made no account of! How is the Case altered now with them! Who would think that these are the same Men that made light of all this on Earth, that so stoutly scorned the Reproofs of the Word, that would be worldly, and fleshly, and drunk, and proud, let Preachers say what they would; and perhaps hated those that did give them warning. Now they are of another Mind; but all too late. O were there any Place for Refistance,

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how would they draw back, and lay hold of any thing, before they would be dragged away into those Flames! But there is no refisting; Satan's Temptations might have been refifted, but his Executions cannot: God's Judgments might have been prevented by Faith and Prayer, Repentance and a holy Life; but they cannot be refisted when they are not prevented. Glad would the miserable Sinner be, if he might but turn to nothing, and cease to be; or that he might be any thing

rather than a reasonable Creature: but these Wishes are all in vain. There is one Time, and one Way of

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Sinner's Deltwerance; if be fail in that one, be perifbete for ever: all the World cannot help him after that. 2 Cor. 6. 2. I have heard thee in a time accepted: and in the Day of Salvation have I succoured thee : Behold now is the accepted Time; behold now is the Day of Salvation. Now he faith, Rev. 3. 20. Behold, I stand at the Door and knock; if any Man hear my Voice and open the door, I will come in to bim, and will sup with bim, and he with me. But for the time to come here. after, hear what he faith, Prov. 1. 24, 25, 26. Because I have called, and ye refused, I have firetched out my hand, and no Man regarded; but ye have set at nought all my Counsels, and would none of my Reproof: I also will laugh at your Calamity; I will mock when your fear cometh; when your fear cometh as a Defolation, and your Destraction cometh as a Whirlwind; when Diftress and Anguish cometh upon you: then shall they call upon me, but I will not answer; they shall feek me early, but they (hall not find me : for that they bated Knowledg, and did not choose the Fear of the Lord; they would none of my Counfels: they despised all my Reproofs; therefore shall they eat of the Fruit of their own way, and be filled with their own Devices: for the turning away of the Simple shall slay them, and the Prosperity of Fools shall destroy them; but whose hearkneth to me hall dwell safely. and shall be quiet from fear of Evil. I have recited all these Words that you may see and consider, whether I have spoke any other thing than God himself hath plainly told you of.

Having faid this much of the Certainty of the Execution, I should next have spoke somewhat of the Manner and the Instruments, and have shewed how God will be for ever the principal Cause, and Satan and their own Consciences the Instruments in part; and in what manner Conscience will do its part, and how impossible it will be to quiet or resist it. But having spoke so much of all this already elsewhere, as is said before, I will sorbear here to repeat it, leaving the Reader that

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Use 1. Beloved Hearers, it was not to fill your Fancies with News that God fent me hither this Day: nor to tell you of Matters that nothing concern you! nor by some terrible Words to bring you to an Hour's Amazement and no more: But it is to tell you of things that your Eyes shall see, and to foresel you of your Danger while it may be prevented, that your precious Souls may be faved at the laft, and you may stand before God with Comfort at that Day. because this will not be every Man's Case, no nor the Cafe of most, I must in the Name of Christ defire you to make this Day an Enquiry into your own Souls, and as in the Presence of God let your Hearts make answer to these few Questions which I shall propound and debate with you.

Qu. 1. Do you foundly believe this Doctrine which I have preached to you? What fay you Sirs? Do you verily believe it as a most certain Truth, that you and I, and all the World must stand at God's Bar and be judged to everlasting Joy or Torment? I hope you do all in fame fort believe this: but blame me not if I be jealous whether you foundly believe it, while we fee in the World so little of the Effect of such a Belief. I confess I am forced to think that there is more Infidelity than Faith among us, when I fee more Ungodliness than Godliness among us: And I can hardly believe that Man that will fay or swear that he believeth these things, and yet liveth as carelefly and carnally as an Infidel. I know that no Man can love to be damned; yea, I know that every Man that hath a reasonable Soul, hath naturally some love to himself, and a fear of a Danger which he verily apprehendeth: he therefore that liveth without all fear, I must think liveth without all apprehension of his Danger. Custom harh taught Men to

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hold these things as the Opinion of the Country; but Men foundly believed them, furely we should see stranger Effects of such a Faith, than in the most we do see Doth the fleepy Soul that liveth in Security, and followeth this World as eagerly as if he had no greater Matters to mind; that never once trembled at the Thoughts of this great Day, nor once asked his own Soul in good Sadness, My Soul, How doll thou think then to escape? I fay, doth this Man believe that he is going to this Judgment? Well Sirs, whether you believe it or not, you will find it true! and believe it you must before you can be safe. if you do not believe it, you will never make ready. Let me therefore perswade you in the Fear of God to confider, that it is a Matter of undoubted Truth.

1. Confider that it is the express Word of the God of Truth, revealed in Scripture as plainly as you can defire. 'So that you cannot be unbelieving without denying God's Word, or giving him the Lie, Mat. 12. 38, 39, 40, 41, 42, 43, 49, 50. Mat. 25. throughout, Rom. 2.5, 6, 7, 9, 10, 16. and 1. 32. John 5. 28, 29. The Hour is coming in which all that are in the Graves shall bear his Voice, and shall come forth : they that have done good, unto the Resurrection of Life; and they that have done evil, unto the Resurrection of Damnation. Heb. 9. 27. It is ap-pointed to all Men once to die, and after this the Judgment. Rom. 14. 9, 12. So then every one of us shall give account of himfelf to God. Rev. 20. 12. And I faw the dead, small and great fland before God: and the Books were opened: and another Book was opened, which is the Book of Life; and the Dead were judged out of those things which were parieten in the Books according to their Works. Mat. 12, 26, 27. But I fay unto you that every idle Word that Men fhall wak they hall give account thereof at the Day of Judement: For by thy Words thou shalt be justified, and by thy Words thou halt be condemned. Many more most express Texts of Scripture do put the Truth of this Judgment out of all question to all that believe the Scripture, and will

inderstand it. There is no place left for a Controversy in the Point: It is made as sure to us as the Word of the living God can make it: And he that will question that, what will he believe? What say you Sirs! Dare you don't of this which the God of Heaven hath so positively affirmed? I hope you dare not.

2. Confider, it is a Master-part of your Faith, if you are Christians, and a fundamental Article of your Creed, that Christ shall come again to judg the quick nd the dead. So that you must believe it or renounce your Christianity, and then you renounce Christ and all the Hopes of Mercy that you have in him. impossible that you should foundly believe in Christ, and not believe his Judgment and Life everlasting: because as he came to bring Life and Immortality to Light in the Gospel, 2 Tim. 1. 10. so it was the End of his Incarpation, Death and Refurrection, to bring you thither; and it's part of his Honour and Office which he purchased with his Blood, to be the Lord and Judg of all the World, Rom. 14. 9. Joh. 4. 22. If therefore you believe not heartily this Judgment, deal plainly and openly, and fay you are Infidels, and cast away the hypocritical Vizor of Christianity, and let us know you. and take you as you are.

 Confider that it is a Truth that is known by the very Light of Nature, that there shall be a Happiness for the Righteons, and a Misery for the Wicked after

this Life: which is evident,

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1. In that we have undeniable natural Reason for it.
(1.) God is the Righteous Governour of the World, and therefore mast make a difference among his Subjects, according to the Nature of their Ways: which we see it is not done here, where the Wicked prosper, and the Good are afflicted; therefore it must be hereafter.
(2.) We see there is a Necessity that God should make Promises and Threatnings of everlasting Happiness or Milery, for the right Governing of the World: for me

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eertainly perceive that no lower things will keep Mo elfe, from destroying all humane Society, and living worse that forg brute Beafts; and if there be a Necessity of making fuch Threats and Promifes, then there is certainly a No force ceffity of fulfilling them. For God needeth no Lie or defe Means of deceiving, to rule the World.

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2. And as we see it by Reason, so by certain Expe rience, that this is discernable by the Light of Nature for all the World, or almost all do believe it. Ever those Nations where the Gospel never came, and have nothing but what they have by Nature, even the mof barbarous Indians acknowledg fome Life after this and a Difference of Men according as they are here therefore you must believe thus much, or renounce your common Reason and Humanity, as well as you Let me therefore perswade you al Exc Christianity. in the Fear of God to confirm your Souls in the Be lief of this, as if you had heard Christ or an Angel from Heaven say to you, O Man, thou art hasting to Judgment.

Qu. 2. My next Question is, Whether you do ever foberly consider of this great Day? Sirs, do you use when you are alone to think with your felves, how certain and how dreadful it will be, how fast it is coming on, and what you shall do, and what Answer you mean to make at that Day? Are your Minds taken up with these Confiderations? Tell me, is it fo or not?

Alas Sirs! Is this a Matter to be forgotten? Is not that Man even worse than mad, that is going to God's Tudgment, and never thinks of it? when if they were to be tried for their Lives at the next Affize, they would think of it, and think again, and cast 100 times which way to escape. Methinks you should rather forget to go to Bed at Night, or to eat your Meat, or do your Work, than forget so great a Matter as this.

Truly I have often in my ferious Thoughts been reaof ] de to wonder that Men can think of almost any thing

(95) Ide elfe, when they have so great a thing to think of. What, had forget that which you must remember for ever! sorget that which should force Remembrance, yea and doth force it with some, whether they will or not! A poor despairing Soul cannot forget it: He thinks which way ever he goes he is ready to be judged. O therefore

ever he goes he is ready to be judged. O therefore Beloved, fix these Thoughts as deep in your Hearts as Thoughts can go. O be like that holy Man, that thought which way ever he went, he heard the Trumett found, and the Voice of the Angel calling to the World, Aris ye Dead, and come to Judgment. You have warning of it from God and Man, to cause you to remember it; do not then forget it. It will be a cold Excuse another Day, Lord, I forgat this Day, or else I night have been ready: you dare not sure trust to such all Excuses. Be

ngel | Qu. 3. My next Question to you is, How are you the effected with the Consideration of this Day? Barely to think of it will not serve: to think of such a Day as this with a dull and sensless Heart, is a Sign of searful Stu-Japidity. Did the Knees of King Belfhazzar knock together with trembling, when he faw the Hand-writing on nen the Wall? Dan. 5.6. How then should thy Heart be and mons to his Bar?

and effected that feeth the Hand-writing of God as a Sumake nfi-When I began to preach of these things long ago, confess the Matters seemed to me so terrible, that I not was afraid that People would have run out of their Wits d's with Fear; but a little Experience shewed me, that e to many are like a Dog that is bred up in a Forge of uld Furnace, that being used to it, can sleep though the ich Hammers are beating, and the Fire and hot Iron flaming about him, when another that had never feen it, to: OU would be amazed at the fight. When Men have heard us 7 Years together, yea 20 Years, to talk of a Day eaof Judgment, and they fee it not, nor feel any hurt, they

ing think it is but talk, and begin to make nothing of it.

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( 96 ) This is their Thanks to God for his Patience: Becauser his Sentence is not executed speedily, therefore the not Hearts are set in them to do evil, Eccles 8. 11. As no God were slack of his Promise, as some Men account has Slackness, 2 Pet. 3. 9. when one Day with him is as located to Years, and a 1000 Years as one Day. What i est we tell you 20 Years together that you must die, will you not believe us, because you have lived so long, an independent of the property of the pr feen no Death coming?

Three or Four things there be that frould bring an id Matter to the Heart. 1. If it be a Matter of exceed at ing Weight: 2. If it concern not others only, but out of

in

felves. 3. If it be certain. 4. If near. All these things are here to be found, and therefor best how should your Hearts be moved at the Consideration ear

of this great Day !

1. What Matter can be mentioned with the Tongu can of Man of greater moment? For the poor Creature resp frand before his Maker and Redeemer, to be judged a log i everlafting Joy or Torment? Alas! all the Matters and this World are Plays, and Toys, and Dreams to this one Matters of Profit or Disprofit are nothing to it, Matter 3 of Credit or Disprofit are unworthy to be named with the control of the ner to prevent it.

2. It's a Matter that concerneth every one of you cref falses, and every Man or Woman that ever lived upor even the Earth, or ever shall do; I am not speaking to you of ould the Affairs of some far Country that are nothing to you end but only to marvel at; which you never saw, nor dist ever shall do: no, it is thy own felf, Man or Woman not a hat hearest me this Day, that shalt as surely appear by

can bre the Judgment feat of Christ, as the Lord liveth, the nd as he is true and faithful; and that is as sure as As nou livest on this Earth, or as the Heaven is over thee, out hat Man that hearth all this with the most careless as lockish Heart, shall be awakened and stand with the as i est at that Day; that Man that never thought of it, will be the things to be true, but make a Jest of them, shall seve all an nd there appear; that Man that will not believe these nings to be true, but make a Jest of them, shall seed there; the Godly that waited in Hope for that Day, to out the Day of their sull Deliverance and Coronation, they shall be there; those that have lain in the Duster seed to generally shall rise again, and all stand there, are carer, whoever thou art, believe it, thou maist better link to live without Meat, to see without Light, to not the Death, and abide for ever on Earth, than to

ink to live without Meat, to see without Light, to nou cape Death, and abide for ever on Earth, than to see a tep away from that Appearance. Willing or unwilded in a thou so that there. And should not a Matter them so dat so concerneth thy self, go near thy Heart, and awake this see from thy Security?

3. That it is a Matter of unquestionable Certainty, with the parely shewed you already, and more would do if were preaching to known Insidels. If the careless Day forld had any just Reason to think it were uncertain, of it circarelesses were more excusable. Methinks a To an should be affected with that which he is certain shall is it me to pass, in a manner as if it were now in doing, the shelf, s. 2. To perfectly know that the Day of the Lord so sign meth, &c. saith the Apostle.

4. This Day is not only certain, but it is near; and

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4. This Day is not only certain, but it is near; and governore flould affect you the more. I confess, if it upon ere never so far off, yet seeing it will come at last, it out of ould be carefully regarded: But when the Judg is at you to Door, James 5.9. and we are almost at the Bar, not do it is so short a time to this Assize, what Soul that man not dead will be secure?

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Alas Sirs! what is a little time when it is gone? how quickly shall you and I be all in another World, an our Souls receive their particular Judgment, and f wait till the Body be raised and judged to the same Con dition? It is not 100 Years in all likelihood, till eve By Soul of us shall be in Heaven or Hell: and it's like not half or a quarter of that time, but it will be f with the greater part of us; and what is a Year of two or 100? how speedily is it come? how many Soul that is now in Heaven or Hell, within 100 Year dwelt in the Places that you now dwell in, and fat it the Seats you now fit in? And now their time is pall what is it? Alas, how quickly will it be so with as You know not when you go to Bed, but you may b judged by the next Morning; or when you rife, bu you may be judged before Night: but certain ly you know that shortly it will be; and should no this then be laid to Heart? Yea the general Judgmen will not be long: For certainly we live in the End the World.

Qu. 4. My next Question is, Whether are you read for this dreadful Judgment when it comes, or not ? Seein it is your felves then must be tried, I think it concern you to fee that you be prepared. How often hath Chri warned us in the Gospei, that we be always ready, be cause we know not the Day or Hour of his coming Matth. 24. 44, 42. and 25. 13. 1 Theff. 5.6. and tol ms how fad a time it will be to those that are unready Met. 25. 11, 12. Did Men bur well know what Meeting and Greeting there will be between Christ and ife an unready Soul, it would fure startle them, and make them look about them. What fay you, beloved He rers, are you ready for Judgment, or are you not? M thinks a Man that knoweth he shall be judged, should ut ask himself the question every day of his Lite; a I ready to give up my Account to God? Do not your

thether you be faved or damined, methinks you flould, an and ask ic ferioufly.

Qu. But who be they that are ready? how that I know Con whether I be ready or not ?

Answ. There is a twofold Readiness. 1. When you like re in a safe Case. 2. When you are in a comfortable the ole, but the first is of absolute Necessity: this therefore is

In general, all those, and only those are ready for at is udgment, who shall be justified and saved, and not pass ondemned when Judgment comes; they that have a ood Cause in a Gospel-sense. It may be known before and who these are; for Christ judgeth, as I told you, y his Law. And therefore find our whom it is that the aw of Grace doth justify or condemn, and you may no creamly know whom the Judg will justify or condemn

me or he judgeth righteously. If you further ask the who there are personally hat I told you before that every Man that is personally in If you further ask me who these are; remember ighteous by fulfilling the Conditions of Salvation in he Gospel, shall be saved; and he that is found uncient ighteous, as having not fulfilled them, shall perish at Cere hat Day.

Chris Qu. Who are those?

Assure I will tell you them in a few Words, lest your productions of Salvation in the same with the same words.

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hould forget, because it is a Matter that your Salvation of Damnation dependent upon.

eady 1. The Soul that unfeignedly repenteth of his fornat mer finful Course, and turneth from it in Heart and far ife, and loveth the Way of Godliness which he hated, mad not hateth the Way of Sin which he loved, and is beme ome throughly a new Creature, being born again and machined by the Spirit of Christ, shall be justified; but all others shall certainly be condemned.

Good News to repenting converted Sinners: but

Good News to repenting converted Sinners: but and ad to impenitent, and him that knows nor what this re-

2, That

2. That Soul that feeling his Mifery under Sin, an the Power of Satan, and the Wrath of God, doth be heve what Chrift fiath done and suffered for Man Restauration and Salvation, and thankfully accepted him as his only Saviour and Lord, on the Terms that he is offered in the Gospel, and to those Ends, even to justify him, and sanctify and guide him, and bring him at last to everlasting Glory; that Soul shall be justified at Judgment: and he that doth not, shall be condemned.

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Or in short, in Scripture-phrase, He that believen shall be saved, and be that believeth not shall be condemned. Mar. 16. 16.

3. The Soul that hath had so much Knowledg of the Goodness of God, and his Love to Man in Creation Redemption, and the following Mercies, and hath had so much Conviction of the Vanity of all Creatures, a thereupon to love God more than all things below, so that be hath the chiefest room in the Heart, and is preferred before all Creatures ordinarily in a time of trial; that Soul shall be justified at Judgment, and all other shall be condemned.

1. That Soul that is fo apprehensive of the absolute Soveraignty of God as Creator and Redeemer, and of the Righteousness of his Law and the Goodness of his holy Way, as that he is firmly resolved to obey him before all others, and doth accordingly give up him felf to fludy his Will, of purpose that he may obey it, and doth walk in these holy Ways, and hath so far mortified the Flesh, and subdued the World and the Devil, that the Authority and Word of God can do more with him than any other; and doth ordina rily prevail against all-the Perswasion and Interest of the Flesh, so that the main Scope and Bent of the Heart and Life is still for God; and when he finneth he rifeth again by true Repentance; I fay, that Soul and that only, shall be justified in Judgment, and be faned.

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s. That Soul that hath such believing Thoughts of the Life to come, that he taketh the promised Blessedness for his Portion, and is resolved to venture all else upon it, and in hope of this Glory, doth set light comparatively by all things in this World, and waiteth for it as the Fud of this Life, choosing any suffering that God shall call him to, rather than to lose his hopes of that Felicity, and thus persevereth to the End: I say, that Soul, and none but that, shall be justified in Judgand escape Damnation.

In these five Marks I have told you truly and briefly, who shall be justified and saved, and who shall be condemned at the Day of Judgment. And if you would have them all in five Words, they are but the Description of these five Graces, Repentance, Faith,

Love, Obedience, Hope.

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But though I have laid these close together for your use, yet lest you should think that in so weighty a Case I am too short in the Proof of what I so determine of, I will tell you in the express Words of many Scripture Texts, who shall be justified, and who shall be condemned.

John 2. 2. Except a Man be born again, he cannot enter into the Kingdom of God. Hib. 12, 14. Without Holine's none shall see God. Luke 13.3, 5. Except ye repent, ye shall all likewise perish. Acts 26. 18. I send thee to open their Eyes, and rurn them from Darkness to Light, and from the Power of Saran unto God, that they may receive forgiveness of Sins, and an Inheritance among the fanctified by Faith that is in me. John 3. 15, 16, 17, 18, 19. Whoever believeth in him shall not perish, but have everlasting Life : he that believeth on him, is not condemned; he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God; and this is the Condemnation, that Light is come into the World, and Men loved Darkness rather than Light, because their deeds. were evil. John 5. 28, 29. The He

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( 102 ) is coming, in which all that are in the Graves Tha hear his Voice, and shall come forth; they that have done good to the Refurrection of Life, and they that have done evil to the Refurrection of Dammarion. Mat. 25.30. Cast the unprofitable Servant into outer Darkness, there shall be weeping and gnashing of Teeth. Luke 19.27. But those mine Enemies which would not that I should reign over them, bring hither and slay them before me. Mat. 22. 12, 13. Friend, how camest thou in hither, not having on a Wedding-Garment? And he was speechless. Then said the King to the Servants, bind him Hand and Foot, and take him away, and cast him into outer Darkness, &c. Mat. 5. 20. For I say unto you, that except your Righteousness exceed the Righteousness of the Scribes and Pharisees, ye shall in no wife enter into the Kingdom of Heaven. Mat. 7. 21. Not every one that faith, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven. Hib. 4. 6. He is become the Author of eternal Salvation to all them that obey him. Rev. 22, 14. Bleffed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in by the Gate into the City. Rom. 8. 1, 13. There is then no Condemnation to them that are in Christ Jesus, that walk not after the Flesh, but after the Spirit. For if ye live after the Flesh, ye shall die : but if ye through the Spirit do mortify the Deeds of the Body, ye shall live. Rom. 8. 9. If any Man have not the Spirit of Christ, he is mone of his. Gal. 5. 18. But if ye be led of the Spirit, ye are not under the Law. Gal. 6. 7, 8. Be not deceived, God is not mocked: for whatfoever a Man foweth, that shall he also reap: for he that soweth to the Flesh, shall of the Flesh reap Corruption; but he

that foweth to the Spirit, shall of the Spirit reap Life Everlassing. Mat. 6. 21. For where your Treasure is, there will your Heart be also.] Read Psal. 1. and masey other Texts to this purpose, of which some are

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s that ited in my Directions for Peace of Confcience ; Directions t have 11. p. 115, 116.

And thus I have told you from God's Word, how you y that may know whether you are ready for Judgment, which is the fourth thing that I would advise you to enquire after.

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O Sirs, what shift do you make to keep your Souls: from continual Terrors, as long as you remain unready for Judgment? How do you keep the Thoughts of it out of your Mind, that they do not break your Sleep, and meet you in your Bufiness, and haunt you every way you go, while Judgment is so near, and you are fo unready? But I shall proceed to my next Question.

Qu. 4. And in the last place, to those of you that are not yet ready, nor in a Condition wherein you may be fafe at that Day; my Question is, How are you refolved to prepare for Judgment for the time to come? Will you do no more than you have done hitherto? Or will you now fer your felves with all your Might, to prepare for so great a Day? methinks you should be now past all Demurs, Delays, or farther Doubtings about fuch a Bufiness; and by the Consideration of what I have faid already, you should be fully resolved to lose no more time, but presently awake, and set upon the Work. Methinks you should all say, We will do any thing that the Lord shall direct us to do, rather than we will be unready for this final Doom. O that there were but fuch Hearts in you, that you were truly willing to follow the gracious Guidance of the Lord, and to use but those sweet and reasonable Means which he hath prescribed you in his Word, that you may be ready for that Day! Alas, it is no hard matter for me to tell you, or my felf, what it is that we must do if we will be happy; and it is no very hard matter to do it so far as we are truly willing; but the Difficulty is to be truly and throughly willing to this Work. If I shall tell you what yo

must do for Preparation, shall I not lose my Labour nave Will you refolve and promise in the Strength of Grace. that you will faithfully and speedily endeavour to pra-Ctife it, whoever shall gainsay it? Upon hope of this, there must follow, if ever you will with Comfort look the Lord Jesus in the Face as the Hour of Death, or in the Day of Judgment.

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The first Direction is this, See that your Souls be sincerely established in the Belief of this Judgment and everlasting Life : For if you do not foundly believe it, you will not ferioully prepare for it. If you have the Judgment and Belief of an Infidel, you cannot have the Heart or the Life of a Christian. Unbelief shuts out the most of the World from Heaven: see that it do not so by you. If you say you cannot believe what you would: I anfwer, Feed nor your Unbelief by Wilfulness or Unreasonableness; use God's Means to overcome it, and thut not your Eyes against the Light, and then try the Hine, Heb. 3. 12, 13, 15, 16, 17, 18, 19.

Labour diligently to have a The fecond Direction. found Understanding of the Nature of the Laws and Judgment of God. On what Terms it is that he dealeth with Mankind: and on what Terms he will judg them to Life or Death: and what the Reward and Punishment is. For if you know not the Law by which you must be judged, you cannot know how to prepare for the Judgment. Study the Scripture therefore, and mark who they be that God promiseth to save, and who they be that he threatnesh to condemn. For according to that Word will the Judgment pais.

The third Direction. See that you take it as the very Business of your Lives, to make ready for that Day. Understand that you have no other Business in this World, but what doth necessarily depend on this. What else bave (104)

bour bour have you to do, but to provide for everlafting, and to present Means to fustain your own Bodies and others, of prathis purpose for this Work, till it be happily done? Live you therefore as Men that make this the main Scope and the Care of their Lives; and let all things else come in the but on the by. Remember every Morning when you awake, that you must spend that Day in Preparation for your Account, and that God doth give it you for that end. When you go to Bed, examine your Hearts. what you have done that Day in the Preparation for your last Day: And take that time as lost which doth nothing to this end.

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The fourth Direction. Use frequently to think of the Certainty. Nearness and Dreadfulness of that Day, to been Life in your Affections and Endeavours, lest by Inconsiderateness your Souls grow Aupid and negligent. Otherwise, because it is out of fight, the Heart will be apt to grow hardned and secure. And do not think of it slightly. as a common thing, but purposely set your selves to think of it, that it may rouze you up to fuch Affections and Endeavours as in some measure are answerable to the Nature of the thing.

The fifth Direction. Labour to have a lively Feeling on thy Heart, of the Evil and Weight of that Sin which thou art guilty of, and of the Misery into which it bath brought thee, and would further bring thee if then be not delivered, and fo to feel the Need of a Deliverer. This must prepare thee to partake of Christ now; and if thou partake not of him now, thou canst not be saved by him then. It is these Souls that now make light of their Sin and Mifery, that must then feel them so bravy, as to be pressed by them into the infernal Flames. And those that now feel little need of a Saviour, they Thail then have none to fave them, when they feel their Need.

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The fixth Direction. Understand and believe the fut Dea Sciency of that Ransom and Satisfaction to Justice, which whi Christ bath made for thy Sins and for the World, and bon dois freely and universally it is offered in the Gospel. Thy Sir of I as not uncurable or unpardonable, nor thy Misery re-Chr mediless; God hath provided a Remedy in his Son Chrift, and brought it so near thy Hands, that nothing but thy neglecting, or wilful refusing it, can deprive thee of the Benefit. Settle thy Soul in this Belief.

The seventh Direction. Understand and believe, that for all Christ's Satisfaction, there is an absolute Necessity of found Faith and Repentance to be in thy own self, before thou canft be a Member of bim, or be pardoned, adopted or juftified by his Blood. He died not for final Infidelity and Impenitency, as predominant in any Soul. As the Law of his Father which occasioned his Suffering, required perfect Obedience or Suffering: So his own Law, which he hath made for the Conveyance of his Benefits, doth require yet true Faith and Repentance of Men themfelves, before they shall be pardoned by him; and fincere Obedience and Perseverance, before they shall be glorified.

The eighth Direction. Reft not therefore in an unrenewad unsanctified State; that is, till this Faith and Repencance be wrought on thy own Soul, and thou be truly broken off from thy former finful Course, and from all things in this World; and art dedicated, devoted and refigned unto God. Seeing this Change must be made, and these Graces must be had, or thou must certainly perish: in the Fear of God, fee that thou give no ease to thy Mind till thou art thus changed. Be content with nothing till this be done. Delay not another Day. How canst thou live merrily, or fleep quietly in fuch a Condition, as if thou thouldst die in it, thou shouldst perish for ever? Especially when thou art every Hour uncertain whether thou shalt see

another Hour, and not be prefently fnatch'd away by he fit Death. Methinks while thou art in fo sad a Case. which which way ever thou art going, or whatever thou are d hon doing, it should still come into thy Thoughts, O what my Sir if I should die besore I be regenerate, and have part in ry re-Christ!

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The ninth Direction. Let it be the daily Care of the ching prive Soul, to mortify thy fleshly Desires, and overcome this World and live as in a continual Conflict with Satan, which will not be ended till thy Life do end. If any thing destroy thee by drawing away thy Heart from God, it will be thy that carnal Self, thy fleshly Defires, and the Allurements of this World, which is the Matter that they feed upon. This therefore must be the earnest Work of thy Life to subdue this Flesh, and set light by this World and refift the Devil, that by these would destroy thee. It is the common Case of miserable Hypocrites, that at first they list themselves under Christ as for a Fight. but they presently forget their State and Work; and when they are once in their own Conceit regenerate, they think themselves so safe, that there is no farther Danger; and thereupon they do lay down their Arms, and take that which they miscall their Christian Liberty, and indulge and please that Flesh which they promised to mortify, and close with the World which they promifed to contemn, and fo give up themselves to the Devil, whom they promised to fight against. If once you apprehend that all your Religion lieth in meer Believing, that all shall go well with you, and that the Bitterness of Death is past, and in a forbearance of some disgraceful Sins, and being much in the Exercise of your Gifts, and in external Ways of Duty, and giving God a cheap and plaufible Obedience in those things only which the Flesh can spare; you are then falt mto that deceitful Hypocrify, which will as furely condemn you, as open Profaneness, if you get not out of it, You must live as in a Fight,

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or you cannot overcome. You must live loose from wh all things in this World, if you will be ready for of another. You must not live after the Flesh, but mortify ing it by the Spirit, if you would not die, but live for ever, Rom. 8. 13. These things are not indifferent. but of flat Necessity.

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The tenth Direction. Do all your Works as Men that must be judged for them. It is not enough (at least in point of Duty and Comfort) that you judg this Preparation in general to be the main Business of your Lives, but you should also order your particular Actions by these Thoughts, and measure them by their Respects to this approaching Day. Before you venture on them, enquire whether they will bear weight in Judgment, and be sweet or bitter when they are brought to Trial; both for Matter and Manner, this must be observed. Othat you would remember this when Temptations are upon you, when you are tempted to give up your Minds to the World, and drown your felves in earthly Cares: Will you bethink you foberly whether you would hear of this at Judgment, and whether the World will be then as sweet as now, and whether this be the best Preparation for your Trial? When you are tempted to be drunk, or to spend your precious time in Ale-houses, or vain unprofitable Company, or at Cards or Dice, or any finful or needless Sports; bethink you then, whether this will be comfortable at the reckoning? and whether time be no more worth to one that is so near Eternity, and must make so strict an Account of his Hours? and whether there be not many better Works before you, in which you might spend your time to your greater Advantage, and to your greater Comfort when it comes to a review? When you are tempred to Wantonness, Fornication, or any other fleshly Intemperance, bethink you foberly, with what Face these Actions will appear at Judgment, and whether then will be ther pleasant or displeasant to you. So

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from when you are tempted to neglect the daily Worthipping for of God in your Families, and the catechifing and teaching of your Children or Servants, especially on the Lord's Day, bethink your felves then, what account you will give of this to Chrift, when he that entrufted you with the Care of your Children and Servants, shall call you to a reckoning for the Performance of

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The like must be remembred in the very manner of How diligently, should a Minister study; how earnestly should he perswade; how unweariedly should he bear all Oppositions and ungrateful Returns; and how carefully should he watch over each particular Soul of his Charge (as far as is possible) when he remember that he must shortly be accountable for all in Judgment? and how importunate should we all be with Sinners for their Conversion, when we consider that we our felves also must shortly be judged? Can a Man be cold and dead in Prayer, that hath any true Apprehension of that Judgment upon his Mind, where he must be accountable for all his Prayers and Performances? O remember, and feriously remember, when you fland before the Minister to hear the Word, and when you are on your Knees to God in Prayer, in what a manner that same Person, even your selves, must shortly stand at the Bar of the dreadful God! Did these Thoughts ger throughly to Mens Hearts, they would awaken them out of their fleepy Devotions, and acquaint them that it is a serious Business to be a Christian. How careful should we be of our Thoughts and Words, if we believingly remembred that we must be accountable for them all! How carefully should we consider what we do with our Riches, and with all that God giveth us? and how much more largely should we expend it for his Service in Works of Piety and Charity, if we believingly remembred that we must be judged according to we we have done, and give account of every Talwe receive? Certainly the believing Confide.

adament, might make us all better Christians than we me are, and keep our Lives in a more innocent and profiable Frame.

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The eleventh Direction. As you will certainly renew your Failings in this Life, so be sure that you daily renew your Repentance, and fly daily to Christ for a renewed Pardon, that no Sin may leave its fling in your Souls. It is not your first Pardon that will serve the turn for your latter Sins. Not that you must purpose to fin, and purpose to repent when you have done, as a Remedy: for that is an hypocritical and wicked Purpose of Repenting, which is made a Means to maintain us in our Sins; but Sin must be avoided as far as we can; and Repentance and Faith in the Blood of Christ must remedy that which we could not avoid. The Righteousness of Pardon in Christ's Blood is useful to us only so far as we are Sinners, and cometh in where our imperfedt inherent Rigitteousness doth come short; but must not be purposely chosen before Innocency: I mean, we must rather choose as far as we can, to obey and be innocent, than to fin and be pardoned, if we were fure of Pardon.

The twelfth Direction. In this vigilant, obedient, penitent Course, with-Considence upon God as a Father, rest upon the Promise of Acceptance and Remission, through the Merits and Intercession of him that redeemed you: Look up in hope to the Glory that is before you, and believe that God will make good his Word, and the patient Expectation of the Righteous that you have begun: and as you serve a better Master than you did before your Change, so serve him with more Willingness, Gladness and Delight. Do not entertain hard Thoughts of him, or of his Service, but rejoice in your unspeakable Happiness of being admitted into his Family and Favour through Christ. Do not serve him in drooping Dejection and Discourage-

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han we ment, but with Love, and Joy, and filial Fear. Reep profi-in the Communion of his Saints, wherethe is chearfully and faithfully praised and honoured, and where is the greatest visible Similitude of Heaven upon Earth; especially in the Celebration of the Sacrament of Christ's Supper, where he feals up a renewed Pardon in his Blood, and where unanimously we keep the Remembrance of his Death until he come. Do not cast your felves out of the Communion of the Saints, from whom to be cast out by just Censure and Exclusion, is a dreadful Emblem and Fore-runner of the Judgment to come. where the Ungodly shall be cast out of the Presence of Christ and his Saints for ever.

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I have now finished the Directions, which I render to you for your Preparation for the Day of the Lord; and withal my whole Discourse on this weighty Point. What Effect all this shall have upon your Hearts. the Lord knows; it is not in my Power to determine. If you are so far blinded and hardned by Sin and Saran. as to make light of all this, or coldly to commend the Doctrine, while you go on to the End in your carnal worldly Condition as before; I can fay no more, but tell thee again that Judgment is near, when thou wile bitterly bewail all this too late. And among all the reft of the Evidence that comes in against thee, this Book will be one which shall testify to thy Face before Angels and Men, that thou wast told of that Day, and intreated to prepare.

But if the Lord shall shew thee so much Mercy as to open thy Eyes, and break in upon thy Heart, and by fober Confideration turn it to himself, and cause thee faithfully to take the Warning that hath been give thee, and to obey these Directions, I dare affore thee from the Word of the Lord, that this Judge ment which will be so dreadful to the Ungodly, and the Beginning of their endless Terrour and Misery. will be as joyful to thee, and the Beginning of thy Glory. The Sayiour that thou hast believed in and fincerely

obeyed, will not condemn thee, Pfali 1. 4, 6. Ram. 8. 1. John 3. 16. It is part of his Bufinels to justify thee before the World, and to glorify his Merits, his Kingly Power, his Holiness, and his rewarding Justice in thy Absolution and Salvation. He will account it a righteous thing to recompense Tribulation to thy Troublers, and Reft to thy felf; when the Lord Jesus shall be revealed from Heaven with his Mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power: Even then shall he come to be glorified in his Saints, and to be admired in all them that believe in that Day; even because his Servants Testimony, and his Spiritsamong them was believed, 2 Theff. 1. 6, 7, 8, 9, 10. That Day will be the great Marriage of the Lamb, and the Reception of thee, and all the Saints into the Glory of thy Beloved, to which they had a Right at their first Confent and Contract upon Earth: And when the Bridegroom comes, thou who are ready shale go into the Marriage, when the Door shall be shut against the sleepy negligent World; and though they cry, Lord, Lord, open to they shall be repulsed with a Verily I know you not, Mat. 25.10,11,12,13. For this Day which others fear. mayest thou long, and hope, and pray, and wait, and comfort thy felf in all Troubles with the Remembrance of it, 1 Cor. 15.55,55,57,58. 1 The ff. 4.17,18. If thou wert ready to be offered to Death for Christ, or when the time of thy Departing is at hand, thou mayest look back on the good Fight which thou hast fought, and on the Course which thou hast finished, and on the Faith which thou haft kept, and mayeft confidently conclude. that henceforth there is laid up for thee a Crown of Righteousness, which the Lord the Righteous Judg shall give thee at that Day; and not to thee only, but unto all them also that love his Appearing, 2 Tim. 4. 6, 7, 8. Even fo, come Lord Jefus, Rev. 22. 20.

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## The Danger of slighting Christ and his Gospel.

Mat. 22.5. But they made light of it.

HE bleffed Son of God, that thought not enough to die for the World, but would himself also be the Preacher of Grace and Salvation, doth comprize in this Parable the Sum of his Gospel. By the King that is here faid to make the Marriage, is meant God the Father that fent his Son into the World to cleanse them from their Sins, and espouse them to himself. By his Son for whom the Marriage is made, is meant the Lord Jesus Christ, the eternal Son of God, who took to his God-head the Nature of Man, that he might be capable of being their Redeemer when they had loft themselves By the Marriage is meant the Conjunction of Christ to the Soul of Sinners, when he giveth up himself to them to be their Saviour, and they give up themselves to him as his redeemed Ones to be saved and ruled by him; the Perfection of which Marriage will be at the Day of Judgment, when the Conjunction between the whole Church and Christ shall be solemnized. The Word here translated Marriage, rather fignifieth the Marriage Feaft; and the meaning is, that the World is invited by the Gospel to come in and partake of Christ and Salvation, which comprehendeth both Pardon, Justification and Right to Salvation, and all other Privileges of the Mem-

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bers of Chrift. The Invitation is God's Offer of Chrif and Salvation in the Gospel; the Servants that invit them are the Preachers of the Gospel, who are sen forth by God to that end; the Preparation for the Feast there mentioned, is the Sacrifice of Jesus Christ the enacting of a Law of Grace, and opening ay for revolting Sinners to return to God. There is mention of fending second Messengers, because God useth not to take the first Denial, but to exercise his Patience till Sinners are obslinate. The first Persons in vited are the Jews; upon their obstinate Refusal they are sentenced to Punishment; and the Gentiles are invited, and not only invited, but by powerful Preach ing, and Miracles, and effectual Grace compelled, that is, infallibly prevailed with to come in. The Namber of them is so great, that the House is filled with the Guests; many come fincerely, not only looking at the Pleasure of the Feast, that is, at the Pardon of Sin, and Deliverance from the Wrath of God, but also at the Honour of the Marriage, that is, of the Redeemer, and their Profession by giving up themselves to an holy Conversation : but some come in only for the Feaft, that is, Justification by Christ, having not the Wedding-garment of found Resolution for Obedience in their Life, and looking only at themselves in believing, and not to the Glory of their Redeemer: and these are sentenced to everlasting Misery, and speed as ill as those that came not in at all; seeing a Faith that will not work, is but like that of the Devil; and they that look to be pardoned and faved by it, are mistaken, as Fames sheweth, cb. 2. 24.

The Words of my Text contain a Narration of the ill Entertainment that the Gospel findeth with many to whom it is sent, even after a first and second Invitation. They make light of it, and are taken up with other things. Though it be the Jews that were first guilty, they have too many followers among us Gentiles to this

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f Chris Doct. For all the wonderful Love and Mercy that God bath t invit nanifested in giving his Son to be the Redeemer of the World, and tre for manifested in ground the Son hath manifested in redeeming them by his Blood; Chriff or all his full Preparation, by being a sufficient Sacrifice for the Sins of all; for all bis personal Excellencies, and that full and ening elorious Salvation that he bath procured; and for all his free here ! Offers of these, and frequent and earnest Invitation of Sinners: yet many do make light of all this, and prefer their worldly ife his Enjoyments before it. The ordinary Entertainment of all is ons in by Contempt.

Not that all do fo, or that all continue to do fo who were once guilty of it: for God hath his Chosen whom he will compel to come in. But till the Spirit of Grace overpower the dead and obstinate Hearts of Men, they hear the Gospel as a common Story, and the great Mat-

ters contained in it go not to the Heart.

The Method in which I shall handle this Doctrine is this.

1. I shall shew you what it is that Men make light

2. What this Sin of making light of it is.

3. The Cause of the Sin.

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4. The Use of the Doctrine.

I. The thing that carnal Hearers make light of, is, r. The Doctrine of the Gospel it self, which they hear 2. The Benefits offered them therein: regardlefly. which are, I. Christ himself. 2. The Benefits which he giveth.

Concerning Christ himself, the Gospel, 1. Declareth his Person and Nature, and the great things that he hath done and suffered for Man; his redeeming him from the Wrath of God by his Blood, and procuring a Grant of Salvation with himself. Furthermore, the same Gospel maketh an Offer of Christ to Sinners, that if they will accept him on his easy and reasonable Terms, he will be their Saviour, the Physician of their Souls, their Husband and their Head.

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2. The Benefits that he offereth them, are thefe part 1. That with these blessed Relations to him, himself and and Interest in him, they shall have the Pardon of all the their Sins past, and be saved from God's Wrath, and and be fet in a fure way of obtaining a Pardon for all the and Sins that they shall commit hereafter, so they do but not obey fincerely, and turn not again unto the Rebellion of gro their Unregeneracy. 2. They shall have the Spirit to are become their Guide and Sanctifier, and to dwell in their Souls, and help them against their Enemies, Sal and conform them more and more to his Image, and To Heal their Diseases, and bring them back to God, in 3. They shall have Right to everlasting Glory when hi this Life is ended, and shall be raised up thereto at the th last; besides many excellent Privileges in the Way, PI in Means, Preservación and Provision, and the Foretasta of what they shall enjoy hereafter: all these Benefits the Gospel offereth to them that will have Christ on his reasonable Terms. The Sum of all is in 1 70hn g. 11, 12. This is the Record that God bath given us eternal Life, and this Life is in his Son : He that hath the Son bath Life, t and he that hath not the Son bath not Life.

II. What this Sin of making light of the Gospel is ? 1. To make light of the Gospel, is to take no great heed to what is spoken, as if it were not a certain Truth, or else were a Matter that little concerned them, or as if God had not written these things for them. 2. When the Gospel doth not affect Men, or go to their Hearts; but though they feem to attend to what is faid, yet Men are not awakened by it from their Security, nor doth it work in any measure such holy Passion in their Souls, as Marters of such everlasting Consequence should- do ; this is making light of the Gospel of Salvation. When we tell Men what Christ hath done and fuffered for their Souls, and it scarce moveth them : We tell them of keen and cutting Truths, but nothing will pierce them; we can make them hear, but we

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cannot make them feel; our Words take up in the Porch of their Ears and Fancies, but will not enter inmielf to the inward Parts; as if we spake to Men that had of all no Hearts or Feeling; this is a making light of Christ and Salvation. Acts 28. 26, 27. Hearing ye shall hear. and shall not understand; seeing ye shall see, and shall not perceive: For the Heart of this People is waxen groß, and their Ears are dull of hearing, their Eyes are closed, &c.

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3. When Men have no high Estimation of Christ and Salvation, but whatsoever they may say with their Tongues, or dreamingly and speculatively believe, yet in their serious and practical Thoughts, they have a higher Estimation of the Matters of this World, than they have of Christ and the Salvacion that he hath purchased; this is a making light of him. When Men account the Doctrine of Christ to be but a Matter of Words and Names, as Gallio, Acts 18. 4. or as Feffus. Ads 25. 19. a superstitious Matter about one Jesus who was dead, and Paul faith is alive: or ask the Preachers of the Gospel as the Athenians, Acts 17. 18. What will

this Babler (a)? This is a Contempt of Christ.

4. When Men are informed of the Truths of the Gospel, and on what Terms Christ and his Benefits may be had, and how it is the Will of God that they should believe and accept the Offer; and that he commandeth them to do it upon Pain of Damnation; and yet Men will not confent, unless they could have Christ on Terms of their own: they will not part with their worldly Contents, nor lay down their Pleasures and Profits, and Honour at his Feet, as being content to take to much of them only as he will give them back, and as is confistene with his Will and Interest, but think it is a hard faying that they must forfake all in Resolution for Christ; this is a making light of him and their Salvacion. When Men might have part in him and all his Benefits if they would, and they will not unless they may keep the World too; and are resolved to please their Flesh, whatwhatever comes of it; this is a high Contempt o christ and everlasting Life. Mat. 13. 21, 22. Lub held 18. 23. you may find Examples of such as I here here describe.

willingness to have Christ on his Terms, and to forsake with all for him; but yet do stick to the World and their singled Courses; and when it comes to Practice, will not light be removed by all that Christ hath done and said: this fea is making light of Christ and Salvation. Jer. 42. 5. In a compared with 43. 2.

III. The Causes of this Sin are the next thing to be eth enquired after. It may feem a Wonder that ever Men that have the use of their Reason, should be so forrish as Ball to make light of Matters of fuch Confequence. But w the Cause is;

Though we speak to them in plain English, and shuy to fpeak it as plain as we can; yet People have so stheir own Happines, that they know not what we say; as if we spoke in another Language, and as if they were under that Judgment, Ifa. 28. 11. with stammering Lips, and with another Tongue will he speak to this people. People. yo

2. Some that do understand the Words that we speak, cui yet because they are carnal, understand not the Matter: so for the natural Man receiveth not the things of the Spinor of God, neither can be know them, because they do are spiritually discerned, 1 Cor. 2. 14. They are earthly, and these things are heavenly, John 3. 12. The
things of the Spirit are not well known by bare hearsay,
but by a spiritual Taste, which none have but those that
are taught by the Holy Ghost, 1 Cor. 2.12. that we may
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know the things that are given us of God.

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Luk here spiritual and heavenly things to his Mind, and here spiritual and heavenly things to his Mind, and here spiritual and heavenly things to his Mind, and here spiritual and heavenly things to his Mind, and spiritual here spiritual and heavenly things to his Mind, and spiritual heareth you as if you were perswading him to go play sake with the Sun: they are Matters of another World, and spiritual him to spiritual him to go play spiritual him to spiritual him to spiritual him to go play spiritual him to spiritual him him to spiritual him him to spiritual him to spiritu

Men 4. The main Cause of the slighting of Christ and has Salvarion, is a secret Root of Unbelief in Mens Hearts. But Whatsoever they may pretend, they do not foundly the Whatsoever they may pretend, they do not soundly and throughly believe the Word of God: they are the taught in general to say, the Gospel is true; but they necessary the Evidence of its Truth to far as throughly to persuade them of it; nor have they got their Souls settled on the Infallibility of God's Testimony, nor confidered of the Truth of the particular Dostrines revealed in the Scripture, so far as soundly to believe them. O did you all but soundly believe the Words of this Gospel, of the Evil of Sin, of the Need of Christ, and what he hath done for you, and what you must be and do it has ever you will be saved by him, and what will become of you for ever if you do it not: I dare say it would you for ever if you do it not; I dare fay, it would ak, cure the Contempt of Christ, and you would not make or: so light of the Matters of your Salvation. But Men do not believe while they say they do, and would face us down that they do, and verily think that they do themselves. There is a Root of Bitterness, and an evil Heart of Unbelief, that makes them depart from the living God, Hib. 2:12. and 4. 1, 2, 6. Tell any Man in this Congregation, that he shall have a Gist of 10000 pounds, ay if he will but go to London for it; if he believe you, he will not; and if he will not; and if he will go; but if he believe not, he will not : and if he

will.

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will not go, you may be fure he believeth not, supposite wo that he is able. I know a slight Belief may fland with all wicked Life: Such as Men have of the Truth of a Prospring nostication, it may be true and it may be false; but a train pal and sound Belief is not consistent with so great Negles out of the things that are believed.

s. Christ and Salvation are made light of by then, World because of their desperate hardness of Hearr ing.
The Heart is hard naturally, and by Custom in finning and made more hard, especially by long abuse of Mercy 12.
and neglect of the means of Grace, and resisting the hei
Spirit of God. Hence it is that Men are turned into such Stones: and till God cure them of the Stone of the Wo Heart, no wonder if they feel not what they know, or and regard not what we say, but make light of all; 'ti her hard preaching a Stone into tears, or making a Rockes, to tremble. You may fland over a dead Body long reenough, and fay to it, O thou Carcast, when thou hast law her rotting and mouldred to Dust till the Resurrection, God will ore then call there to account for thy Sin, and cast there into every hou Lasting Fire, before you can make it feel what you say see lasting Fire, before you can make it feel what you say is so or fear the Misery that is never so truly threatned eyer When Mens Hearts are like the High-way that is trodded ore to hardness by long custom in Sinning, or like the error Clay that is hardned to a Stone by the heat of those of Mercies that should have melted them into Repentance or the when they have Consciences seared with an hot Iron at the Apostle speaks, 2 Tim. 4. 2. no wonder then it they be past feeling, and working all Uncleanness with a greediness, do make light of Christ and everlasting Gloren ry. Othat this were not the Case of too many of our rewould hear, and feel, and not make light of what we worlday. I know they are naturally alive, but they are says fay. I know they are naturally alive, but they are soft spiritually dead, as the Scripture witnesseth, Ephel. 2.3 slor O if there were but one spark of the Life of Grace in tur them, the Doctrine of Salvation by Jesus Christ would as

World

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ofit world. O how confident should I be methinks, to pre-

orld

of World. O how confident should I be methinks, to preith rail with Men, and to take them off this World, and
too bring them to mind the Matter of another World, if I
tra pake but to Men that had Life and Sense and Reason;
gled out when we speak to Blocks and dead Men, how should
we be regarded? O how sad a Case are these Souls
then, that are fallen under this fearful Judgment of spiean rimal Madness and Deadness! To have a blind Mind,
min and an hard Heart, to be sortish and sensless, Mark 4.

Toy 12. John 12. 40. lest they should be converted, and
she their Sins should be forgiven them.

Such 6. Christ and Salvation are made light of by the
the World, because they are wholly enslaved to their Sense,
of the World are out of sight, and so far from their Sense,
should be she they cannot regard them; but present things
long re nearer them, in their Eyes, and in their Hands a
state here must be a living Faith to prevail over Sense, beterm hough they have the Word of God for their Security,
say is to neglect and set go things that are full before their
need byes. Sense works with great Advantage, and therediden ore doth much in resisting Faith where it is. No wonthe er then if it carry all before it, where there is no true
should not be such to resist, and to lead the Soul to highneed rethings: this Cause of making light of Christ and Saltron
ation, is expressed here in my Text; One went to his
en it arm, and another to his Merchandize: Men have Houwith a and Lands to look after: they have Wise and Chile
Glo regard; therefore they forget that they have a God,
they Redeemer, a Soul to mind; these Matters of the
two yorld are still with them. They see these, but they
are not God, nor Christ, nor their Sonls, nor everlasting
see in turnally, and so work forcibly; but the other are thought
yould a se a great way off, and therefore too distant to work
in the their Assections, or be at the present so much regardtool

(122) ed by them. Their Body hath Life and Sense; and so therefore if they want Meat, or Drink, or Clothes, will-feel their Want, and tell them of it, and give them no rest till their Wants be supplied; and therefore they cannot make light of their bodily Necessia. ties: but their Souls in spiritual Respects are dead, and and in their greatest Necessities, and be as quiet when they in their greatest Necessities; and be as quiet when they are starved and languishing to Destruction, as if all were well and nothing ailed them. And hereupon poor People are wholly taken up in providing for the Body, as if they had nothing else to mind. They have their Trades and Callings to follow, and so much to do from Morning to Night, that they can find no time for Matters of Salvation. Christ would teach them, but they have no leisure to hear him: the Bible is bestore them, but they cannot have while to read it: A minister is in the Town with them, but they cannot have while to go to enquire of him what they should do to be saved: And when they do hear, their Hearts are so full of the World, and carried away with these lower matters, that they cannot mind the things which they hear. They are so full of the Thoughts and Desires, and Cares of this World, that there is no room to pour into them the Water of Life: The Cares of the World do choak the Word, and make it become unfruit their their Matth. 13.22. Men cannot ferve two Mafters, God and Mammon, but they will lean to the one, and de o le fpife the other, Matth. 6. 24. He that loveth the leve World, the Love of the Father is not in him, 1 70 leve world, 16. Men cannot choose but set light by Christ and Salvation, while they set so much by any thing or and Salvation, while they set so much by any thing or and Salvation, while they set so much by any thing or and Salvation, while they set so much by any thing or and Salvation. Earth. It is that which is highly effeemed among Men and is abominable in the Sight of God, Luke 16. 15. 0 em this is the Ruine of many thousand Souls! It would grieve the Heart of any honest Christian, to see how Men eagerly this vain World is followed everywhere, and ream (123)

and to compare the Care that Men have for the World, es, with the Care of their Souls; and the time that they ive ay out on the World, with that time they lay out re- for their Salvation: To fee how the World fil's their Mouths, their Hands, their Houses, their Hearts; and Christ hath little more than a bare Title: to come one into their Company, and hear no Discourse but of the world; to come into their Houses, and hear and see no-all thing but for the World, as if this World would last for ever, or would purchase them another. When I sk sometime the Ministers of the Gospel how their Labours succeed, they tell me, People continue still the Labours succeed, they tell me, People continue still the lawe, and give up themselves wholly to the World, so that they mind not what Ministers say to them, nor will give any ull Entertainment to the World, and all because of the deluding World. And O that too many Ministers themselves did not make light of that Christ whom they preach, occur and world. And O that too many Ministers themselves did not make light of that Christ whom they preach, occur and world. And O that too many Ministers themselves did not make light of that Christ whom they preach, occording drawn away with the Love of this World! In a world, Men of a worldly Disposition do judg of things, seconding to worldly Advantages; therefore Christ is slighted, Isa, 53.3. He is despised and rejected of Men; they bide their faces from him, and esteem him not, as seeing no Beauty or Comelines in him, that they should desire him.

7. Christ and Salvation are made light of, because

7. Christ and Salvation are made light of, because men do not soberly consider of the Truth and Weight of the deep necessary things. They suffer not their Minds olong to dwell upon them, till they procure a due the lifeem, and deeply affect their Heart; did they be lieve them, and not consider of them, how should they work? O when Men have Reason given them to think and consider of the things that most concern them, and yet they will not use it, this causeth their Concerns them.

Nould 8. Christ and Salvation are made light of, because how men were never sensible of their Sin and Misery, and exame near Necessity of Christ and his Salvation: Their Eyes one were never opened to see themselves as they are; nor

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their

(124 their Hearts foundly humbled in the Sense of their Con-

dition: if this were done, they would foon be brought to value a Saviour. A truly broken Heart can no more make light of Christ and Salvation, than a hungry Man of his Food, or a fick Man of the Means that would give him ease: but till then, our Words cannot have Access to their Hearts. While Sin and Misery is made light of, Christ and Salvation will be made light of; but when these are perceived an intolerable Burden, then nothing will ferve the turn Till Men be truly humbled, they can venture Christ and Salvation for a Lust, for a little worldly Gain, even for less than nothing: but when God hath illuminated them, and broken their Hearts. then they would give a World for a Christ; then they must have Christ, or they die; all things then are Loss and Dung to them in regard of the excellent Knowledg of Christ, Phil. 2.8. When they are once pricked in their Hearts

for Sin and Misery, then they cry out, Men and Brethren

what shall we do ? Acts 2. 37. When they are awaken-

ed by God's Judgments, as the poor Jaylor, Afts

16. 20. then they cry out, Sirs, what shall I do to be

faved? This is the Reason why God will bring Men fo

low by Humiliation, before he bring them to Salvation. 9. Men take occasion to make light of Christ, by the Commonness of the Gospel; because they do hear of it every Day, the frequency is an Occasion to dull their Affections; I say, an Occasion, for it is no just Cause. Were it a Rarity, it might take more with them; but now, if they hear a Minister preach nothing but these faving Truths, they fay, We have these every Day; they make not light of their Bread or Drink, their Health or Life, because they possess them every day; they make not light of the Sun, because it shineth every day; at least they should not, for the Mercy is the greater : but Christ and Salvarion are made light of, because they hear of them often; This is, fay they, a good plain dry Sermon: Pearls are trod in the dirt where they are com

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mon; they loath this dry Manna, Prov. 27: 7. The full Soul loaths the Hony-comb; but to the Hungry Soul

every bitter thing is fweet.

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10. Chrift and Salvation are made light of, because of this disjunctive Presumption, either that he is sure enough theirs already, and God that is so merciful, and Christ that hath suffered so much for them, is surely refolved to fave them, or elfe it may eafily be obtained at any time, if it be not yet fo. A conceited Facility to have a part in Christ and Salvation at any time, doth occasion Men to make light of them. It is true, that Grace is free, and the Offer is universal, according to the extent of the preaching of the Gospel; and it is true that Men may have Christ when they will; that is, when they are willing to have him on his Terms: but he that hath promised thee Christ, if thou be willing, hath not promifed to make thee willing; and if thou art not willing now, how canft thou think thou shalt be willing hereafter? If thou canft make thine own Heart willing, why is it not done now? Can you do it better when Sin hath more hardned it, and God may have given thee over to thy felf? O Sinners, you might do much, though you are not able of your felves to come in, if you would now subject your selves to the working of the Spirit, and fet in while the Gales of Grace continue! But did you know what a hard and impossible thing it is to be so much as willing to have Christ and Grace, when the Heart is given over to it felf, and the Spirit hath withdrawn its former Invitations, you would not be so confident of your own Strength to believe and repent; nor would you make light of Christ upon fuch foolish Confidence. If indeed it be so easy a Marter as you imagine for a Sinner to believe and repent atany time; how comes it to pass that it is done by so few, but most of the World do perish in their Impenitency, when they have all the Helps and Means that we can afford them? It is true, the thing is very reasonable and easy in it self to a pure Nature; but while Man

6 3

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is blind and dead, these things are in a sort impossible to him, which are never so easy to others. It is the easiest and sweetest Life in the World to a gracious Soul to live in the Love of God, and the delightful Thoughts of the Life to come, where all their Hope and Happiness litch: But to worldly carnal Hearts it is as easy to remove a Mountain, as to bring them to this. However, these Men are their own Condemners: for if they think it so easy a Matter to repent and believe, and so to have Christ and Right to Salvation, then have they no excuse for neglecting this which they thought so say. Owretched impenitent Soul! what mean you to say, when God shall ask you, Why did you not repent and love your Redeemer above the World, when you thought it so easy that you could do it at any time?

IV. Use 1. We come now to the Application. And hence you may be informed of the Blindness and Folly of all carnal Men: how contemptible are their Judgments that think Christ and Salvation contemptible: and how little Reason there is why any should be moved by them, or discouraged by any of their Scorns or Contradictions.

How shall we sooner know a Man to be a Fool, than if he knows no disserence between Dung and Gold? Is there such a thing as madness in the Word, if that Man be not mad, that sets light by Christ and his own Salvation, while he daily toils for the Dung of the Earth? And yet what pity is it to see that a Company of poor ignorant Souls will be ashamed of Godliness, if such Men as these do but deride them! Or will think hardly of a holy Life, if such as these do speak against it! Hearers, if you see any set light by Christ and Salvation, do you set light by that Man's Wit, and by his Words, and hear the Reproaches of a holy Life, as you would hear the Words of a Mad-man; not with regard, but with a Compassion of his Misery.

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Ufe 2. What wonder if we and our preaching be defpised, and the best Ministers complain of ill success, when the Ministry of the Apostles themselves did succeed no better? What wonder if for all that we can fay or do, our Hearers fall det light by Christ and their own Salvation, when the apostles Hearers did the same? They that did second their Doctrines by Miracles. If any Men could have shaken and torn in pieces the Hearts of Sinners, they could have done it: If any could have laid them at their Feet, and made them all cry out as some, What shall me do? it would have been they. You may fee then that it is not meerly for want of good Preachers that Men make light of Christ and Salvation; the first News of fuch a thing as the Pardon of Sin, and the Hopes of Glory, and the Danger of everlasting Misery, would turn the Hearts of Men within them, if they were as: tractable in spiritual Matters as in temporal: But alas, it is far otherwise. It must not seem any strange thing, nor must it too much discourage the Preachers of the Gospel, if when they have said all that they can devise to say to win the Hearts of Men to Christ, the most do still flight him; and while they bow the Knee to him, and honour him with their Lips, do yet fet so light by him in their Hearts, as to prefer every fieldly Pleasure or Commodity before him. It will be thus with many; let us be glad that it is not thus with all.

Ose 3. But for closer Application. Seeing this is the great condemning Sin, before we enquire after it into the Hearts of our Hearers, it beseems us to begin at home, and see that we who are Preachers of the Goffpel be not guilty of it our selves. The Lord forbid that they that have undertaken the sacred Office of revealing the Excellencies of Christ to the World, should make light of him-themselves, and slight that Salvation which they do daily preach. The Lord knows we

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are all of us fo low in our Estimation of Christ, and do this great Work fo negligently, that we have cause to be ashamed of our best Sermons; but should this Sin prevail in us, we were the most miserable of all Men. Brethren, I love not Censoriousness; yet dare not befriend so vile a Sin in my self or others under pretence of avoiding it, especially when there is so great Necesfity that it should be healed first in them that make it their Work to heal it in others. O that there were no cause to complain that Christ and Salvation are made light of by the Preachers of it! But, 1. Do not the negligent Studies of some speak it out? 2. Doth not their dead and drowfy Preaching declare it? Do not they make light of the Doctrine they preach, that do it as if they were half afleep, and feel not what they speak themselves?

3. Doth not the Carclesness of some Mens private Endeavours discover it? What do they for Souls? how slightly do they reprove Sin? how little do they when they are out of the Pulpit for the saving of Mens

Souls?

4. Doth not the continued Neglea of those things wherein the Interest of Christ consistent discover it? 1. The Churches Purity and Reformation; 2. Its

Unity.

s. Doth not the covetous and worldly Lives of too many discover it, losing Advantages for Mens Souls for a little Gain to themselves? and most of this is because Men are Preachers before they are Christians, and tell Men of that which they never felt themselves. Of all Men on Earth, there are sew that are in so sad a Condition as such Ministers: and if indeed they do believe that Scripture which they preach, methinks it should be terrible to them in their studying and preaching it.

Use 4. Beloved Hearers; the Office that God hath called us to, is, by declaring the Glory of his Grace, to help

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help under Christ to the faving of Mens Souls. Those you think not that I come hither to Day on any other The Lord knows I had not fet a Foot out of Doors, but in hope to succeed in this Work for your Souls. I have confidered and often confidered, what is the matter that fo many thousands should perish when God hath done so much for their Salvation; and I find this that is mentioned in my Text is the Caufe. It is one of the Wonders of the World; that when God hath so loved the World as to fend his Son, and Christ harh made a Satisfaction by his Death sufficient for them all. and offereth the Benefits of it to freely to them, even without Money or Price, that yet the most of the World should perish; yea the most of those that are thus called by his Word! Why here is the Reason, when Christ hath done all this, Men make light of it. God hath thewed that be is not unwilling; and Christ hath shewed that he is not unwilling that Men should be reflored to God's Favour and be faved; but Men are actually unwilling themselves. God takes not pleasure in the Death of Sinners, but rather that they return and live. Ezek. 22. 11. Bur Men take fuch pleasure in Sin, that they will die before they will return. The Lord Jefus was content to be their Physician, and hath provided them a sufficient Plaister of his own Blood: but if Men make light of it, and will not apply it, what wonder if they perish after all? This Scripture giveth us the Reason of their Perdition. This sad Experience tells us the most of the World is guilty of. It is a most lamentable thing to fee how most Men do spend their Care. their Time, their Pains for known Vanities, while God and Glory are cast aside: That he who is all, should feem to them as nothing; and that which is nothing, should feem to them as good as all; that God should fer Mankind in such a Race where Heaven or Hell is their certain End, and that they should fit down, and loiter, or run after the childish Toys of the World, and so much

forget the Prize that they should run for, Were it but

possible for one of us to see the whole of this Bufinels. as the All-seeing God doth; to see at one View both Heaven and Hell which Men are fo near, and fee what most Men in the World are minding, and what they are doing every Day, it would be the faddest fight that could be imagined. O how should we marvel at their Madness, and lament their Self-delusion! O poor distracted World! what is it that you run after? and what is it that you neglect? If God had never told them what they were fent into the Word to do, or whither they were going, or what was before them in another World, then they had been excusable; but he hath-told them over and over, till they were weary of it. Had he left it doubtful, there had been some excuse; but it is his fealed Word, and they profess to believe it, and would take it ill of us if we should question whether they do believe it or not.

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Beloved, I come not to accuse any of you particu-Sarly of this Crime: but seeing it is the commonest Cause of Mens Destruction, I suppose you will judg it the fitrest Matter for our Enquiry, and deserving our greatest Care for the Cure. To which end I fhall, I. Endeavour the Conviction of the Guilty. 2. Shall give them such Confiderations as may tend to humble and reform them. 2. I shall conclude with such Direction as may help them that are willing to escape the deftroying Power of this

Sin. And for the first, consider,

1. It is the Case of most Sinners to think themselves freest from those Sins that they are most enslaved to; and one reason why we cannot reform them, is, because we cannot convince them of their Guilt. It is the Nature of Sin fo far to blind and befool the Sinner, that he knoweth not what he doth, but thinketh he is free from it when it reigneth in him, or when he is committing it: It bringeth Men to be so much unacquainted with themselves, that they know not what they think, or what they mean and intend, nor what they love or e much less what they are habituated and disposed

Confideration and Refolution that should recover them, as if it were only by their finning that we must know they are alive. May I hope that you that hear me to Day, are but willing to know the Truth of your Case, and then I shall be encouraged to proceed to an enquiry. God will judg impartially; why should not we do so? Let me therefore by these following Questions, try whether none of you are Slighters of Christand your own Salvation. And follow me, I beseeth you, by putting them close to your own Hearts, and faithfully answering them.

1. Things that Men highly value will be remembred, they will be matter of their freest and sweetest thoughts; this a known Case.

Do not those then make light of Christ and Salvation, that think of them so seldom and coldly in comparison of other things? Follow thy own Heart Man, and observe what it daily runneth out after; and then judg

whether it make not light of Christ.

We cannot perfuade Men to one Hour's fober Confideration what they should do for an Interest in Christor in Thankfulness for his Love, and yet they will not believe that they make light of him.

2. Things that we highly value will be Matter of our Difcourse: The Judgment and Heart will command the Tongue: Freely and delightfully will our Speech run-

after them: this also is a known Case.

Do not those then make light of Christ and Salvation; that shun the mention of his Name, unless it be in a vain or sinsul Use? Those that love not the Company where Christ and Salvation is much talk'd of, but think it troublesom precise Discourse; that had rather hear some merry Jests, or idle Tales, or talk of their Riches or Business in the World: When you may follow them from Morning to Night, and scarce have a savoury Word of Christ, but perhaps some slight and weary mention of him sometimes; judg whether these make not light of Christ and Salvation. How seriously

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